







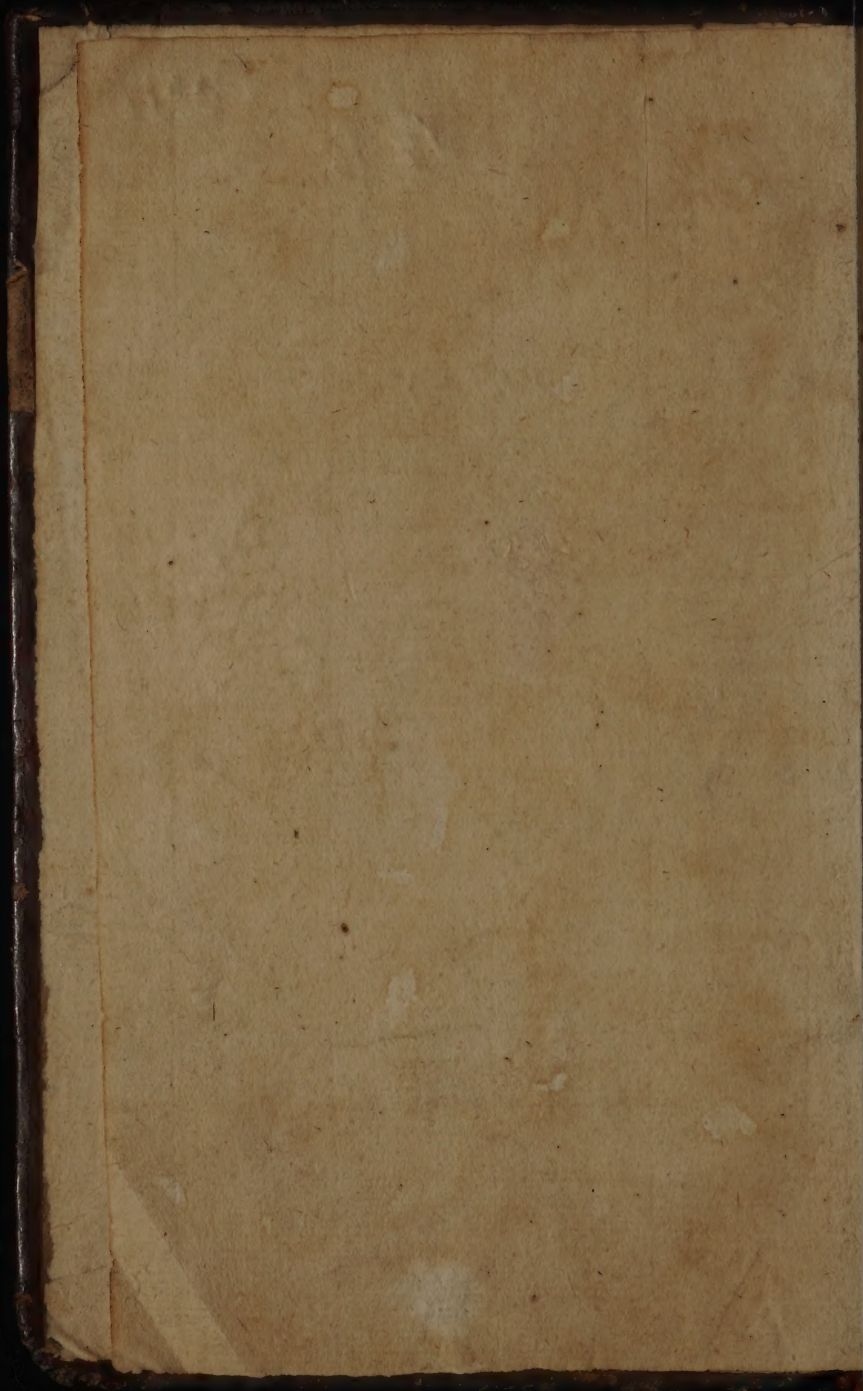
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A
COMPANION
FOR
Midwives,
Child-Bearing Women,
AND
NURSES.

Directing them
How to perform their Respe-
ctive Offices.

Together with an ESSAY, en-
deavouring to shew the Influence of
Moral Abuses upon the Health of
Children.

By Robert Barret, Brother of Surgeons-
Hall in London.

L O N D O N:
Printed for Tho. Ax, at the Blue Ball in
Duck-Lane. 1699.

TO THE

Right Honourable and Vertuous

ELIZABETH,

Countess of **ANGEESEY,**

ONE OF THE

Most Renown'd Family of
the Ancient Earls of Rut-
land, &c.

Madam,

THe Inexpressible Favours
I've Receiv'd of your
Noble Family, and particular-
A 2 ly

The Epistle Dedicatory.

ly of your self, ever since I had the Undeserved Honour of being employ'd in serving them, hath encourag'd me to Prefix your Ladyship's name to this small Treatise; which contains a description of all the Diseases belonging to Child-bearing Women. I should not have adventur'd to disturb your ease by such a solemn address, or amuse the World with any Publick Appearance upon this Subject; had I not been forc'd into it by the Lamentable Condition of Poor Women, that perish daily, together with their Children, merely
ly

The Epistle Dedicatory.

ly through the ignorance and negligence of those, whose hands they are entrusted to. 'Twas only the just sense of the misery and distress of Women, that rais'd at once both my Compassion and Indignation, and oblig'd me to transgress all my wonted measures of silence and retirement. The Censorious and Ungrateful temper of the Age we now live in, is enough to scare any Man that only minds his Interest, from appearing on the Publick Stage; but the respect and pity I owe to the fair Sex; surmounted all the Objections

The Epistle Dedicatory.

of Policy and Interest, and would not suffer me any longer to conceal, what knowledge of these things my twenty years Diligent and Laborious Experience has afforded me ; what method Persons concern'd in such Cases ought to observe ; And what are the most approved Remedies, that by the Blessing of God I have seen most effectual and successful in relieving Poor Women. I hope, what I have deliver'd in these few sheets, if seriously consider'd, may prove a check to the Headstrong, and a Guide to those that are doubtful.

The Epistle Dedicatory.

ful. Especially when usher'd
into the World, under the sha-
dow of your Ladyship's Illu-
strious Name ; which will
doubtless recommend it to the
perusal of a great many, and
screen me from the Slanders
and Calumnies of Envious
Detractors.

Upon this Account was I
so ambitious of obtaining your
Ladyship's Patronage, consi-
dering how Illustrious a Fa-
mily ye're sprung of, how
much ye retain, nay, add to
the Honour of your Noble
Ancestors, what a large share
of Vertue and Engaging
A 4 Good-

The Epistle Dedicatory.

Goodness ye possess, while
Beauty Guards you on the
Right, and Piety on your
Left; How much of Civility
and Charity to strangers, Con-
descension to your Inferiours,
and evenness and constancy of
temper, ye discover in all your
Actions; that I think truly I
may apply without flattery
that saying of Solomon, *Many
Women have done Vertuously,
but she hath excell'd them all.*

That surpassing wisdom
that shin'd so brightly in all
the Conduct of your Life;
that excellency and sweetness
of temper, that never could
be

The Epistle Dedicatory.

be disturb'd by the highest Provocations imaginable; but still kept its even steddý course, Notwithstanding all the shocks and rubbs of unlucky accidents; That Eminent Piety and Goodness that sweetens the bitterness of affliction, and loudly proclaims how justly ye are Entitled to the Favour of Heaven; That distinguishing Order and Regularity in your Noble Family, that plainly discovers the Wisdom and Discretion of its worthy Governess; These (I say) are all fit Topicks for a *Panegyrist* to insist upon. But

The Epistle Dedicatory.

But I forbear to pay even
the due tribute of your
Praise, for fear I should offend
your Modesty; and shall on-
ly beg leave to joyn with the
Multitude of your admirers
in praying, that God would
bless and prosper you and
every Branch of your No-
ble Family. May ye be
Crown'd with all the Bles-
sings of this lower World,
as an earnest of that Immortal
weight of Glory that awaits
you in the World to come.
And when ye bid adieu to the
lovely Tabernacle of Clay,
may your Tomb be Clad
and

The Epistle Dedicatory.
and Beautified with higher
Glory and Fame, than e'er
the Chast *Lucretia's* was.
Which is the Hearty Prayer
of,

Your Honours

most Humbly Devoted

in all Dutiful Obedience

ROBERT BARRET.

T H E

THE
HISTORY
OF
THE
CITY
OF
LONDON
FROM
THE
FIRST
SETTLEMENT
TO
THE
PRESENT
TIME
BY
JOHN
STOW

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THE
P R E F A C E
TO THE
Reader.

I AM sensible that this Age into which our Common Lot is fallen, makes High Pretensions to Learning and Wit, and is apt to Damn with an assuming Air, every thing that is not Recommended to the World with a Noisy Jangle of Letters, and
some

To the Reader.

some Empty Farces of Wit. But the Design I had before my Eyes, in writing this Plain and Familiar Treatise, would not allow of any such Gawdy Accoutrements. So I e'en laid 'em quite aside, and have only endeavour'd to dispense some Real and Substantial Good to my indigent Fellow-Creatures, and to serve my Creator in a Conscientious Discharge of what I understand to be my Duty. I would only advise such as make it their business to decry my honest undertaking to acquaint themselves more with the Scriptures, and the duties of a Christian; and then they'll know that one talent is call'd for Improvement of as well as ten, and that as Gifts and knowledge is received, so they ought to be distributed, especially when they are such as concern not only

To the Reader.

only a private Good, but the advantage of the Publick. If this do fall into the hands of any whose parts tho' large and highflown be Spiritualis'd and wrought into a Christian temper, I doubt not but they will be ready to grant all my request, which is, only to pity failings, and Lovingly to admonish; which shall be most cordially and thankfully received by me. But when I consider how unwilling the Generality of this World is either to reform themselves or to joyn Christian hands in a reformation with others, it puts me in mind of a Golden saying of Seneca's (a Heathen better principled than many call'd Christians) viz.

A great part of our time we spend in doing ill, the greatest part in doing nothing, and all in doing what we should not. Yet, I shall not be discourag'd,

To the Reader.

discourag'd, but go on in prosecution of my design, which I am self Conscious is both Innocent and Honest; and which I'm Confident will meet with approbation from such as are willing to be inform'd, or will take the pains to weigh and consider what I have said, and put my Prescriptions to the Tryal; then they'll be sensible of the force of my reasoning, and the efficacy of my Remedies.

The Treatise I here present you with contains a Description of all the Indispositions of Women with Child and in Childbed, with the Art of well Practising Midwifery and Nursing. I have back'd every thing with examples from my own Practice; which I chose rather to follow than the common road of Books upon that Subject. That the undertaking is in so far laudable,

To the Reader.

laudable, I hope none will deny; for tho' Surgeons now a days may lye under an ill imputation as being generally men of dissolute Lives and no Principle; yet the Art it self is Particularly recommended of God, and has been Valued and esteem'd by all the wisest of Nations. Its Pedigree is as Ancient as *Adam*. We cannot reasonably suppose that *Adam*, who was so universally Skill'd in the Natures of all Plants, should have been ignorant of their Vulnerary Qualities: Or that he would not employ this his Skill in endeavouring to cure Wounds, or Hurts, when any of his New-planted Stock had the Misfortune to receive 'em. *Abel* was wounded and kill'd by *Cain*, and can we imagine that *Adam's* Prudence would not use its Chirurgical endeavours

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deavours to redress such disasters, when possible. Tho' *Moses's* account of those early times be but narrow and scanty, yet in the short remarke he has made, we find that the Earth was fill'd with Violence, and *Lamech* committed Murder and Gloried in it. To be Sure, the Art of Surgery could not be asleep, when the world stood so much in need of its assistance. Soon after *Moses's* History we are inform'd that *Podalius* and *Machaon* sons to *Æsculapius* were Surgeons to the *Grecian* Camp before *Troy*. *Cicero de Nat. Deor.* Tells us that *Æsculapius* himself drew teeth and dress'd wounds; *Appolo* was an *Oculist*. *Hippocrates* not only understood Surgery, but Practis'd it; and *Celeus* the same. Among the *Arabians* the chief Surgeon was *Albucasus*: and thus in
all

To the Reader.

all the Records of time whether sacred or profane we find a continued successive series of Surgeons, who were all men of noted excellency and esteem. So Carefull was the Divine Providence, as never to leave the World destitute of such usefull Members.

And as Surgery in General, so Midwifry in Particular has been always look'd upon as an Inestimable Art. And indeed 'tis no wonder that all the Ancients did so fondly hug the Art, that conducts Man with safety from the the first Principle of his Conception, through all the difficulties and Shocks he encounters both during his Emprisonment in the womb, and in his hazardous Passage from thence into this our World. The elevated thoughts they entertain'd of Mans Noble

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and

To the Reader.

and God-like Original must needs have inspir'd 'em with a Zeal for mantaining this Art that is only busied about the same. *Pythagoras*, the Interpreter of the Gods, call'd, *Man the measure of all things*; and *Plato* styles him; *The Wonder of Wonders*. *Theophrastus* thought him the great Pattern of the Universe. *Aristotle* Christen'd him, *A Politick Animal*, born for Society, whom God made with his Face upright, whereas all other Creatures look with theirs downwards. *Tully* calls him a *Divine Creature*, full of Reasons and Counsel. *Pliny* Entitles him, *The Epitom^e of the World and delight of Nature*. In fine all the Ancient World joyn'd with one Voice in calling Man a *Micracosm*, a little world within a bigger. Doubtless they that were so large in expressing

To the Reader.

pressing their esteem of the Human race, could not but entertain Honorable apprehensions of the Science, that serves to Solemnise and facilitate Mans Entry into the World.

But I purposely wave all instances from profane History, and shall only consider a little what we may learn in this matter from Holy writing. I find every Page of the Scripture full of Instances of Gods tenderness to Children, his care in regulating their growth from their conception to the time of their birth, his countenancing and encoraging Midwives of a sincere honest Principle, and his detestation of such as dealt deceitfully with poor Women, or acted cruelty to the innocent Babes. He first of all gave them his Divine example in Midwifing Man

To the Reader.

from the Womb of nothing into a state of existence ; and then Particularly provided for his Marriage and Capacity of having Children; as we read at Large Gen.

1. God said, let us make Man according to our likewise. Thus God Created the Man in his Image ; and he Created him Male and Female Chap. 2 and the Lord God caused an heavy sleep to fall upon the Man, and he slept, and he took one of his Ribs and he clos'd up the Flesh instead thereof ; And the Rib which the Lord God had taken from the Man, made he a Woman, & brought her to the Man. Therefore shall a Man leave his Father and Mother, and Cleave to his Wife, and they shall be one Flesh. Gen. 4. And Adam knew Eve his Wife and she conceived, and bare Cain, and said I have gotten a Man from the Lord. And as God signaliz'd his care in Adams Children, so in those of his Posterity ;

as

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as Gen. 9. And God blessed Noah, and his Sons, and said unto them be fruitfull and Multiply, and replenish the Earth; and Gen. 6. So when Men began to be Multiplied upon the Earth, and there were Daughters born unto them, then the Sons of God saw the Daughters of Men that they were fair, and they took them Wives of all they lik'd. In the like manner Gen. 21. Then God heard the Voice of the Child, and the Angel of God call'd to Hagar from Heaven, and said unto her what aileth thee Hagar, fear not for God hath heard the Voice of the Child where he is. See likewise how God resented the Honesty of good Midwives Exod. 1. The Ephesian King said to the Hebrew Midwives, when ye do the Office of a Midwife to the Hebrew Women, and set them upon the Stools, if it be a Son, ye shall kill him, but if

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it be a Daughter then she shall Live; but the Midwives fear'd God and did not as the King of Egypt Commanded them; and when he call'd for 'em again, Answer'd him, that the Hebrew Women are not as the Women of Egypt for they are Lively and are delivered before the Midwife come at 'em. How happy are thole that fear God rather than willfull Kings! And because the Midwives fear'd God, he made them Houses and blessed their works. An Astonishing Consideration for such Women, as for their own worldly Interest and Gain suffer poor Women and their Children to perish for want of timely assistance. Whereas the Unerring Spirit that dictated the Holy Writings is so Particular in commending the good Offices of tender hearted Women, and in exposing the Cruelty and Barbarity

To the the Reader.

ty of such as make nothing of such a great Concern ; like *Herod*, who commanded the Midwives to Murder all the Male Children at the Birth ; and to prosecute it more vigorously, suffer'd one of his own children to be murder'd, that the Mob should take it down with less Reluctancy. And the Scriptures, for our Instruction and Determent, are very particular in describing the first Springs, and all the succeeding Progress of this Hellish Design, which he so cunningly disguis'd, *Mat. 2.7.* ' And
' *Herod* privily call'd the Wise
' Men, and diligently enquir'd of
' them, what time the Star ap-
' pear'd, and sent 'em to *Bethle-*
' *hem*, and said, Go and search
' diligently for the Young Child,
' and when ye have found him,
' bring me word again, that I
' may

To the Reader.

may come and worship him also. When the Wise Men saw the Star, they rejoiced, with an exceeding Great Joy, and went into the House, and found the Babe with *Mary* his Mother, and fell down and worshipp'd him, and presented to him Gifts, Gold, Frankincense and Myrrh. And being warn'd of God in a Dream, that they should not return to *Herod*, they returned into their own Country another way. After their departure, behold the Angel of the Lord appeareth to *Joseph* in a Dream, saying, Arise, and take the Babe, and his Mother, and flee into *Egypt*, and be there till I bring thee word, for *Herod* will seek the Young Child to destroy him. So he arose, and took the Babe, and his

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‘ his Mother by Night, and de-
‘ parted into *Egypt*, and was
‘ there until the Death of *Herod*,
‘ that it might be fulfill’d what
‘ was spoken of the Lord by the
‘ Prophet, saying, out of *Egypt* have
‘ I call’d my Son. Then *Herod*
‘ seeing that he was mock’d of the
‘ Wisemen, was exceeding worth
‘ and sent forth and slew all the
‘ Male Children that were in
‘ *Bethlehem*, and all the Coasts
‘ thereof, from two Years Old and
‘ Under, according to the time
‘ which he had diligently inquir’d
‘ of the Wisemen. So in *Rama*
‘ was a Voice heard, *Rachel* weep-
‘ ing for her Children and would
‘ not be Comforted because they
‘ were not, &c.

Were our Midwives more ac-
quainted with the Scriptures, and
the Duties enjoyn’d them relating
to

To the Reader.

to their Office, they would take more care to inform their Judgments, and improve their Knowledge; and not venture so rashly upon a business of such Consequence, without being better provided with Skill and Experience: This would teach 'em to wait with Patience for a timely Birth, not to anticipate or hasten the labour for their own Ends, and to neglect nothing in its season that may contribute to the safety of Mother and Child. Therefore I have not only given plain and familiar directions how she is to behave her self in the whole course of her attendance; but have endeavour'd to press her to her Duty, with such Moral Considerations as no true Christians ought to slight. I doubt not but such as are over confident of their scanty
Know-

To the Reader.

Knowledge, or Guilty of the Crimes I lay to their charge, will frowardly decry my undertaking, and endeavour to stifle so plain a discovery of the Crimes they have no mind to part with. But I shall gain my design if I can but prove serviceable to those that are desirous to know, and propose nothing to themselves but the safety and wellfare of Mother and Child.

ROBERT BARRET.

Remov'd from my House in *Charterhouse-street* London, to *Greenwich* in *Kent*, at the *Surgeons Arms* over-against the Church.

Where you may have the *Elixir, Rha. Indicum*, or *Indian* Counter-poyson. It is a most admirable Cordial expelling sharp Gripings, Clammy and Tartarous humours from the Stomach and Bowels: It strengthens the Liver and Cures all sorts of Fluxes, Melancholy, Green Sicknes and Rickets in Children, there is not a better specifick given to Women, which are apt to miscarry and may be taken all the time she is with Child, from one spoenful to three, at a time upon any illness. Prepared by him from one Shilling to Five, each Bottle, of a pleasant taste. He prepares a Restorative Pill for Consumptions, Asthma's, it eases all manner of pain, 'tis an excellent Pectoral; he cures most Distempers of the Womb, and freely gives advice.

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Section II.

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SECTION I.

Containing the Character of a Midwife, with Directions how to perform her Office towards Mother and Child, as well in the time of Labour, as before, and after Delivery; with a full and brief description of the various sorts of unnatural Labours, and the more dangerous Symptoms of Women in Childbed; with the most approv'd methods of Relief.

CHAP. I.

Containing the Character of a Midwife; with some short Remarks on her Humour, Manners, and Conduct in performing her Duty.

IN these Days there are many Women that take upon 'em the knowledge and practice of Midwifry, barely upon the privilege of their
B Age.

2 *Midwifry Improv'd.*

Age. As if a Woman were more expert in that Art for her Dottage, or Old-Age; or as if the mystery of it were obvious to any that has but liv'd some scores of Years: But by their favour, I must be allow'd to acquaint 'em that the knowledge and dexterity of a good Midwife is not to be come at so cheap and easily as they imagine; the sacred Shrines of Knowledge are not so accessible, as to be Patent to every lazy Adventurer: no, the Understanding must be peculiarly instructed in that Affair, and then succeeding Experience and Practice must qualifie the Hand for performing its Office. I've endeavour'd in this small Treatise to assist 'em in both; but before I proceed any further, there are some accessory qualities besides that of Knowledge and Dexterity, which are very graceful and desiræable in a Midwife, which I cannot well pass by.

She ought to be neither too young, nor too Old, of a good habit of Body, her Hands small and gentile, with her Nails pared close, and without Rings, in the time of her Duty. She must be chearful, pleasant, strong, laborious, and inur'd to Fatigue; it being required that she should be stirring at all hours, and abiding a long time

time together with her Patient.

She ought to be Courteous, Sober, Chaste; of an even patient Temper; not apt to repine or quarrel: she ought to be Wise and Silent, not apt to talk foolishly of what she sees in the Houses where she hath to do; to observe the Humour of her Patient, and endeavour to divert her with what she finds most agreeable. She ought to be a Woman of Understanding, capable to counsel, advise, and Comfort the Person in Labour; to bear her up under despondency, to fortify her against Fear, or Immoderate Repining. Lastly, she ought to be a Religious, Pious Woman, as the fittest Person to be about People in that Extremity of Danger. Women of no Principle are generally bias'd by Interest, or an imaginary Reputation. They love to engross all the Credit and Honour of an Operation to themselves; rather than any body should share with them in a Creditable Performance; they'll endanger the Life both of Mother and Child. But such Women who are either tender of their own own Souls, or of their Patients Lives, will be more willing to yield to any thing that may contribute to their Benefit. If the assistance of a Man-Surgeon be necessary to

accomplish the work, they'll give 'em timely notice to send for him. One would think that it would justifie a Midwife's Knowledge and Honesty to send for an Assistant in case of danger, more than if she confided too much in her own Capacity. To suffer either Woman or Child to die under her Hand, is a tarnish upon her Reputation. But to advise or counsel a poor Woman in case of Extremity to be Laid by a Man, and so save her Life, is a Laudable Action. Suppose she wai'd her imaginary Reputation to save their Lives, she'll be valued and esteem'd the more amongst all the good and Wise.

The cases in which they ought to call for Assistance are; when the Child presents amiss, or the Birth comes wrong, either with, or without Pain. When Floodings happen with Blood (tho' there be little or no Pain.) When the Waters are broken, and the Child does not follow, whether at full time or not. In this last Case, 'tis absolutely necessary; for Convulsions, and many other dismal accidents may happen upon retarding the Delivery.

There are some froward and self-conceited Midwives, that stand not to persuade the poor Women, that whenever
a Man

a Man comes, one or both must necessarily die. By this means it sometimes comesto pass that a Man is not sent for, till the last Gasp, till the Woman be just a dying, or the Child dead already. But such as have ever experienc'd the benefit of being Laid by a Skillful Man-Midwife, won't be so easily scar'd by such inconsiderable Bugbears. A Man expert in his Calling, if timely sent for, will deliver the Woman in a Moment, save her a great deal of Trouble and Pain, and by successful Operations, justifie the Merits of his Profession.

We have some Instances of publick Punishment inflicted on such Midwives, in the Neighbouring Kingdom of *France*, for being accessory to the murther both of the Mother and Child. I remember a particular Example, when the King of *France* called a Midwife in Question for not calling for a Man's Assistance in a case of extream danger; the Crime was lookt upon as but one remove from murther; and the barbarous Woman forbid publick Practice for ever.

 C H A P. II.

What preparatory offices are incumbent on the Midwife, when the Woman is near the time of her Delivery.

WHEN a Woman with Child is apprehensive of her approaching Labour, she ought to have her House and Family in Order, lest any occasional Disorder should disturb her in the time of her Lying-in; she ought to have her own Room clean and sweet; the Linnen about her Body clean, and what Linnen is necessary for other occasions got ready, and in its proper place; that when her Pains come, they may not be hurrying and shuffling about from Room to Room, crying *Where is this?* or, *Where is that?* When all things within doors are put to rights, they ought to be quick in calling the Midwife, rather sooner, than later. Some Women have a trick of putting it off as long as ever they can

can before they send for the midwife; but the safer way is to send for her as soon as they find the least motion to a Delivery, for fear of a Surprisal. Her midwife being call'd, the next thing is to send for the Assistance of some sober, wise Women, among her Neighbours, such as have gone through the like hazard before; but above all, take care there be no frightful, whimsical, resolute, headstrong, drunken, whispering, talkative, fluttish Women amongst them: Any of these Extreams is not only unsuitable, and unbecoming, but highly pernicious. One of such Women may do more harm than three modest, wise Women can do good.

CHAP. III

*Explaining a Midwife's Duty in
time of Travel.*

First know if she is in her full time, by asking her; and when you find her Pains growing, let her walk leisurely up and down the Chamber for some

B 4 time;

time ; afterwards she may lye down ; keeping herself warm ; then give her the following Draught, which may be repeated every hour or two.

Take three or four Spoonfuls of Cinnamon-water, twenty drops of Spirit of Hartshorn, and half a dram of Borax, finely powder'd ; mix all together, and give it her to drink, when lying upon the Bed.

After that she may rise and walk again, expecting the coming down of her Waters, and the opening of the Womb, and after a hour or two take the like quantity again, if her Pains don't prevent it.

As to the Posture of her Body ; 'tis certain all Women are not alike easie in the same Posture. Some are best Deliver'd lying in their Beds, others sitting on a Chair or Stool, or on the side of the Bed ; others on their Knees, being supported by People under their Arms.

But if she be Delivered in her Bed, which I take to be the best way, let her be laid upon her Back, her Head lifted up a little higher with a Pillow ; her Thighs and Knees must be a good way separated

ted; the one from the other, with her Legs bowed, and drawn up towards her Buttocks; the Soles of her Feet, and her Heels being held by two strong Women.

Her own Personal Duty is to be of good Courage, to force her Pains down as much as she can, by stopping her Mouth, and keeping her Breath. And when her Pains come quick and strong, beginning at the Reins, and sliding down forwards to the Navel, and then to the Groins; and also inwardly at the bottom of the Belly down to the Neck of the Womb; 'tis a certain Sign that the Woman is in Labour, or will miscarry. But for more Satisfaction, the midwife may put up her Hand, after having annointed it with fine Oil, Lard, or Butter; and if she perceive the Inner Neck of the Womb to dilate it self, she ought to look for the Delivery, for that puts it beyond all doubt that Nature is pushing the Child forwards.

Therefore if she see the Birth come naturally, and the Pains grow thicker and faster, and feel the Womb opening its Orifice to make way for the Child, endeavouring its *Exit*, she ought to assist Nature, and withal encourage the Mother to strain and press with her Lower Parts; but

but with all possible Caution, so as not to over-act her part, or anticipate Nature; for if she be so hasty as to widen the Passage with her Fingers, or to break the Membranes before the Birth be advanced, she creates a great deal of Mischief, in making the Waters to break and spend themselves, before the Child be come up to be benefited by it. The just consideration of such a Consequence ought to oblige all Midwives to wait till the Membranes burst of their own accord. Some, I warrant you, are in haste, and want to be gone to another Womans Labour; and if the Membranes linger in bursting of their own accord, they'll tear 'em with their Nails rather than dance Attendance upon one Woman. Thus these unchristian Women endanger both the Life of Mother and Child, which is not half so much in their View as the Money. The preserving the Passages slippery and moist, facilitates the Birth, and lessens the poor Womans Pain; which cannot but receive Encrease, when the Waters design'd for moistning the passage, are unseasonably let out.

If the Child present naturally, the Head comes first; then the Midwife must take it gently between her two Hands, and
when

when the Pains return, slip down her Hands under the Arm-holes, and gently draw the Infant forth by degrees ; but she must observe always to stay her Hand when the Pains begin to relent. This must be perform'd by a delicate tender Hand, lest the Child by any rough or harsh handling, should receive a deform'd shape of Body.

C H A P. IV

*Containing Directions to a midwife,
what to do when the Child is
just come into the World.*

WHen the Child is come into the World, which is commonly with his Face downward, it must be suddenly turned upon its back, to prevent its being stifled for want of Air. Then let the Midwife pull out the Navel-string, leaving the length of Four Fingers ; and tye it with a silk Thread as near the Belly as may be laid aside ; while this is a doing, all Care must be had, that the Head and Stomach be well cover'd and
that.

that nothing come upon the Face.

The Midwife's next task is gently to draw forth the After-birth. If the Navel-string be not broken, it will easily conduct the Hand (by following it) to the place where the After-birth lies, which is generally between the Navel, and Small of the Woman's Belly. And indeed 'tis a great Conveniency to have this guide, upon which account I would advise all Midwives to be very cautious in handling the Navel-string, for fear they break it. As soon then as you have introduc'd your Hand into the Womb, towards its Fund, or Bottom, you will find the Burthen, which you may know by a great number of little unequal Risings, which are always made there by the Roots of the Umbilical Vessels, on the one side where they terminate, which makes it to be easily distinguishable from the Womb. If it still adhere to the Womb, you must put some of your Fingers between it and the Womb, endeavouring by little and little to squeeze 'em in, till ye find it quite loose, and then draw it forth very carefully. But in all this Operation, you must carefully take notice not to scratch or scrape the least part of the Womb, for fear of creating

ting a Flooding, Inflammation, Gangrene, or Ulcers, which generally prove very fatal : As likewise not to draw it out till it be wholly, or most part of it separated, for fear of drawing forth the Womb along with it. Besides, the Company is generally curious to see it, and if it be whole, not torn, or rent, it redounds to the credit and reputation of the Midwife. Therefore I would advise all Midwives never to extract the Burthen, without putting up their Hand to separate it cleanly from the Womb.

This done, the Child may be held in a good Mothers Lap, and kept warm, whilst the Midwife is busied in taking Care of the Woman ; to get her into Bed, and her Skirt ready, and her Closures, putting five double up to the Womb, to prevent the cold Air's entring in. Then she must lay her Legs a-cross, and so be left to fall asleep by degrees. If she be very Faintish, she may take a Dram of *Confection Alkermes* in Cinnamon-water, or Wine, or fine Oyl and Sugar-Candy, or Nutmeg and Sugar, or Oyl of Sweet Almonds, and Syrup of Maidenhair, or a little Gruel, or Cawdel.

The Woman being thus taken Care of, she must turn next to the Child ; and having

ving tyed up the Navel-string, she ought in the next place to cleanse the Infant, not only in the Face, but over the whole Body; then anoint the Groins, Hips, Buttocks, Thighs, and Joints, with Oyl of sweet Almonds, or fresh Butter and Beer, or Water and Lard, warm'd. This makes the Skin more firm, shuts up its Pores, securing 'em from the offence of the Circumambient Air. After the Child is thus well anointed, dried, and wrapt up, she may give it in a Spoon a little fine Oyl and Sugar, with a little Cinnamon-water, or Sack and Sugar and Oyl; or Mithridate, taking the quantity of a Pease in Wine, with a little Spirit of Lavender. After that let it rest half an hour, then let it go to the Breast; or if you please, you may first give a Pap Spoonful of Gruel, or Cawdel, to make the Mouth slippery.

It many times happens that the Mother having two Children in her Belly, the one comes forth very well, and the other with a great deal of Difficulty; in which case, that which comes first is the strongest. The Midwife's Duty upon such Occasions is, when the first is brought forth, to Cut the Navel-String, as was above directed, and tie it fast to the Womans Thigh with Tape, or Filleting; and then
set

set about drawing forth the other Infant ; which must be gone about very Cautiously , observing all the Rules already mentioned.

C H A P. V.

*How to manage the Woman when
Delivered.*

Having now conducted you through the different Circumstances of Labour and Delivery ; my next Business is to shew, how you are to treat the Woman when laid in the Straw.

You must apply a little Plaister of *Galbanum* of the bigness of two or three Fingers Breadth to the Navel, in the middle of which may be put two or three Grains of Musk, or Civet with Lint. This is good for stopping After-Pains.

The next Care is to be had of the Breast. Some put upon 'em a round Cerecloth of *Diachylum cum Gummis*. I would recommend the following.

Take

Take Wax, Oyl of Myrrh, Honey, of each two Ounces, Wheat-Flower one Spoonful, melt these altogether, then make a Cerecloth.

Let them have holes in the middle for the Nipples to go through. 'Tis fitting likewise to wet the Nipples with the best Rectified Spirit of Wine.

In regulating the Conduct of a Woman in Childbed, respect must be had to her Condition and Quality; and for want of this Consideration many Women Perish. She that thinks to treat an ordinary Labouring Country Woman, like a Person of Quality, kills her outright; and she that pretends to govern a Person of Quality like an ordinary Country Woman, does the same to her. If ye give to one of these strong Stomacks, presently after their Delivery, any strong Broth, or Eggs, or a draught of Milk, they are like Mills that always grind, and empty as fast as you pour in; such little Cordials have no effect upon some, which perhaps would be too strong for a more delicate Constitution; for we find by daily Experience, that what gives one a Feaver, keeps another from it. And therefore Women in Childbed are to be governed according to their several respective Constitutions. As
for

for the Women that are tenderly brought up, great Care must be taken in giving 'em no Meats that clog the Stomach, or are hard to be digested. For the first eight days of her Lying-in, boil'd Meat is more suited to her Condition than Roasted; such as Gellies, the juice of Veal, or Capon, or Barly-water; with fine Sugar dissolv'd with the Juice of a Lemmon, or Cinnamon boil'd in it, or Coriander Seeds. If she drink Wine, let it be two thirds water, to one part wine; in the Morning White-wine, in the Afternoon Claret; now and then Almond-Milk is not amiss.

Some Women are so disturb'd in Child-bed, that they cannot sleep; such I would advise to drink Barly-water, well boil'd, without straining, mixt with the Syrup of Cowslips, or Syrup of Poppies, or a little *Diascordium*, according as their Circumstances may require.

C H A P. VI.

How to know whether the Child in the Womb be dead or alive ; if dead , how to perform her Office ; with Directions in case of a Mola, or false Conception.

Sometimes the Child is Dead in the Mothers Belly, in which case her Labour is much more difficult and hazardous than when alive ; and therefore I have thought fit to give some Directions relating to it ; and in the first place shall put you in some clearer Light, in order to know whether the Child be alive or dead, that so you may be able to proportionate your Endeavours to the Circumstances of the Patient.

The Child may be known to be alive , if the Mother be at her full Reckoning, and hath receiv'd no hurt ; if she have had her Health well all the time of her going with Child ; and if she feels it stir. But they must take care not

to

to deceive themselves in framing a Judgment from its seeming to stir. I have delivered a Woman, whose Child had been dead above four hours, as was visible by its Corruption, yet the Mother affirm'd that she felt it stir but a very little before she was deliver'd. That imaginary Motion is distinguishable from the Real, by this, that in the former, it only swags from one side to another without brisking or leaping, as it does in the latter. This is easily perceivable.

When the Child is alive, he by his struggling disposes the Waters to a breaking, if the Mother be willing to help down with her Pains; but when dead, the Waters are slow in breaking, and must be broken by the Hand of the Midwife, unless the Woman be very strong to help her self. If she find no Relief by hot and forcing Medicines, then to be sure the Child is dead, and recourse must be had to more than ordinary Assistance. If it hath not stirr'd in the Womb for a long time; if she feel a great Weight hanging upon her Womb about the time of the Birth; if she void stinking, corrupted Matter; if she have fainting, and cold Sweats, or floods much before she come at her full time; if the

C 2 Waters

Waters broke four or five days before Delivery ; if her Lips or top of the Nostrils be pale and cold ; the Belly, tho' not sunk, yet softer ; her Eyes sunk ; with a great pain about the Navel and Loins, and a stinking Breath ; if her Breasts flag, and her Countenance have a languishing Aspect ; or her Colour turn'd into a tawny whiteness, and her Lower Belly, Feet, &c. cold. In all these Cases, there is just reason for suspecting that the Child is dead in her Womb. The which if it be, the Labour will be both long and dangerous, by reason of the dead Child's Inactivity, and the Mothers Weakness, in not being able to thrust it out without some accessory help. In this case, the hand of a Surgeon is needful to draw it out, and that as speedily as may be ; for if the Child continue dead for any time in this its dark Abode, the Mother is in a fair way of losing her Life.

A *Mola* is a Mass of Flesh without Bowels or Bones, being an imperfect Conception owing to the Fault of the Seed. And because the extracting of a *Mola*, and a dead Child are much at one, as to the manner of Operation, I'll join 'em together. Here I must again give you notice, that when-

whenever any such preternatural thing is lodg'd in the Womb, you ought to draw it out with all possible Speed; for if it continue there for any time, it fastens to the Womb, and sticks there for many Years. As the worthy *Ambrose Pareus* tells us in the Story of the Pewterer's Wife, that had one for seventeen Years; whom he opened after her Death.

The manner of extracting all these Preternatural things, is just the same as when the Burthen stays behind in a Natural Birth, and the Navel-string broke: So I conclude it needless to repeat the Directions I have already given upon that Head.

A *False Conception*, tho much less than a *Mola*, yet it often puts a Woman to a great deal of Trouble, and frequently in hazard of her Life, by reason of the great Floodings that attend it; for the Womb endeavouring to expel it, squeezes through the passage a very great discharge of Blood; and the passage is generally so narrow that a Man's Hand cannot well get in to assist it. As we find always that the Womb does not open, or dilate it self beyond the Proportion of what it contains; and so it proves a difficult matter to get two Fingers in to help it forward, though

in the mean while the Womb is not able to void it without Forreign Assistance.

'Tis true, a False Conception hath the same effect in stopping the Monthly Terms as the true; the Belly swells, the Breasts grow big, and both Colour and Appetite suffer the same alteration equally in both. But though they Jump in these generals, there are particular Signs that rid marches betwixt them. A false Conception hath no regular, nor periodical Motion, neither doth it stir from side to side, except it be press'd. The Belly is hard, the Feet apt to swell, and she herself becomes more heavy and unwieldy, and not so nimble or cliver as in a true Conception. The Breasts do not swell so much as in a true Conception, and the whole Body grows soft, and consumes away. A false Conception may be made in three Months, but a Child stirreth not till after three; 'tis very rare if it happen sooner; in some 'tis near four Months before the Child quicken. The Birth of an Infant never exceeds the eleventh Month, whereas a false Conception may be hatch'd by Obstructions, and lodged there for many Years, nay as long as they live.

These false Conceptions are various; there be Moles of a Fleshy Substance engendred

dred in the concavity of the Matrix, and adhering to its sides, but borrowing nothing of its Substance. Others are windy, watry, or membranous, as a thin bag fill'd with Blood. Sometimes Moles ingender with the Infant, and deprive the Infant of its Nourishment. Some Children are almost Starv'd in such a condition, both for want of room, and of the true Spirits of Life, which are anticipated by it.

When a Woman Evacuates of a false Conception from the latter end of the first to the end of the second or third Month, it may be call'd *Expulsion*; If what the Woman retains in a true conception, do quickly slide away again, 'tis call'd *Effluxion*; but when the *Fetus* is form'd and alive, and hurries out of the Womb before its time, as in the second, third, fourth, or sixth Month, 'tis call'd *Abortion*, or *Miscarriage*.

C H A P. VII.

Of the different sorts of unnatural Labours, with the best Methods of assisting on such extraordinary occasions.

THere are many Operations full of difficulty, and danger, which some forward Midwives are bold enough in undertaking, but for want of Industry, or necessary knowledge, cannot effect; and thus very often leave the poor Woman in a more Tragical condition, than than if they had not meddled with her.

I have met with several Instances of this nature. I was once sent for to a Gentlewoman, that through abuse of her Midwife was reduc'd to a deplorable condition. Her Midwife, it seems, was a topping, fine Woman, with her minute Watch at her Side; she had so much business forsooth, such and such fine Ladies expected her, and she could not stay: Accordingly she press'd the poor woman to bear down with all her might;

might: In fine, she was deliver'd in a hurry, some pieces of the Burthen were brought away, and some remain'd behind: But the sage Midwife being a woman of Reputation, and one that made a blustering Figure, perswaded them not to be troubled at what remain'd, affirming that it would come away of it self; that nothing more was to be done at that time, and if the woman would but have Patience, all would go well with her. When I was sent for, the woman was oppress'd with a violent Pain in her Head, and perpetually voided black, stinking, corrupted Humours. Immediately I put up my Hand, and brought away the bigness of a Turkey-Egg, of the Burthen, which smelt so ill as to annoy all the women in the Room: When this was taken away, she retrieved apace, and found herself much benefited in a very short time.

I was sent for another time to deliver a woman of an unnatural Birth. It seems the Child presented the Hand first thro' the Birth; and the Midwife resolving to have the honour of the Delivery to herself before I came, would not stay to put up the Arm again, but boldly ventur'd

tur'd to twist it off, Then she grop'd for the Head, but could not find it. The poor woman Languishing cry'd out, *Help, Help, Help*. But the doughty Midwife encourag'd her to be patient, telling her all was well. When I came, I found the woman almost dead, and immediately Delivered her. VVhen the Child came forth gasping, and its Arm off, I was frightned; but they presently resolv'd my doubts, by telling that they had pulled it off three hours before I came.

The Method I use in such cases, which I always find successful, is this. I gently introduce my Hand into the Entry of the VVomb, then I turn the Child, and bring it out by the Feet, or as they say, Footling way, pulling it gently till the Hips are come forth. But in the interim, I wrap the parts in a single Napkin, for the viscous humours that surround 'em, prevent any sure hold of 'em. Then I bring down the Arms along the Child's Body, turning the head to the Share-bone, with the Face downwards. There are some Children that have the Head so big, that when the whole Body is born, yet that stops in the Passage. In that case I endeavour gently to disengage it from the Bones in the Passage, with my Fingers.

All

All the Operation I dispatch as soon as possibly I can, for fear the Child should be suffocated ; which would certainly ensue, if it remain'd long in that Posture.

I was sent for to another woman in her Labour, where I met with this unnatural Symptom, that the Child's Head thrust the Neck of the Womb forth before it. Women troubled with a bearing down of the Womb before they Conceive, and whose womb is very moist, are very much subject to this Accident, by reason of the previous Relaxation of the Ligaments. In this case, I only lay my Hand on each side of the Head, and forbear to pull, or draw hastily, for fear the womb should fall out, as it is very apt to do. I waited patiently till the Child avanc'd of it self, and the Woman had forc'd it out by her own pressure.

I remember of another Case not very common, which it may be worth your while to take notice of. I was sent for to a woman that had linger'd in her Labour for five or six days. VVhen I came and examin'd her Condition, I found the Child's Head in the Passage presenting towards a regular Birth ; but the woman was very little, and 'twas her first Child, which.

which occasion'd a narrowness in the Passage. Besides, she was stricken in Years, and her VVomb depriv'd of its youthful Moisture. VVhen I seriously weigh'd all these Indications, I thought it necessary to foment the womb with white-wine and Oyl of Roses, with a Sponge, as often, and as hot as she could bear it. I gave Cordials inwardly, and some sweating Powders. These things were so effectual in dilating the womb, that by the blessing of God I drew forth a fine boy, and sav'd the poor Mother.

Another time I was sent for to a woman that was in a very sad Condition. The Midwife had brought the Head of the Child into the VVorld, and the womb closed about the Neck, and hindred the egress of the rest. This Accident may happen through the Laziness of the Midwife in losing Time, and not drawing forth the Child when 'tis upon the move, or not keeping touch with the Mothers Endeavours. Sometimes indeed the Head is small, and disproportionate to the rest of the body; the Shoulders large and broad; so they stick in the passage unless forwarded by help of Art. In this case, I use to put my fingers first under one Arm, then under the other, and so forward

ward 'em by degrees, but withal very gently and cautiously, and observing the Mothers endeavours ; all which if right manag'd, will make a quick Birth. But I must again caution you to make as much use as you can of the Woman's own pressure, for if ye discourage or prevent her bearing down, all her pains will vanish, and so the Child Perish lock'd up in the Passage.

Sometimes both Hands come forth first together, and leave the rest of the Body in Prison. I remember a remarkable Instance of such a thing, which I shall give you a Circumstantial Account of. I was call'd for in great haste to attend a Woman in Labour ; the Midwife said they ought to have sent for no Body ; That she would finish the work her self, having brought part of the Child to the World already, and the rest would quickly follow if they would but have Patience. She added, that 'twas not a Surgeons Province, 'twas hers ; that if Dr. Chamberlain came, or any Body else, she would not quit her stool, nor yield her place to any Body. I came, and was amaz'd to see the Midwife so resolute and confident of her own undertakings ; I said nothing, but retir'd into the next Room

Room at the desire of the Gentlewoman's Mother and Husband. The Midwife continu'd tugging and sweating, and after all she began to see that all her endeavours were in vain ; so she starts up, and drank a good draught of *Cinnamon Water* instead of the Poor Gentlewoman ; This gave her a little assurance, so she bluntly cry'd, *I care not, He may come, if he will.* So I was call'd in, and found the Midwife a little softer in her temper, but the poor Woman almost spent. However, I was willing to satisfy my own Curiosity, and to try if I could do her any service. I examin'd how Cases stood with her, and found that that part which the Midwife cry'd was already come into the World was the two hands, which she had almost lugg'd off. I presently alter'd the Posture of the Woman laying her Hips a little higher than her Head. The Head of the Child lay partly on the sharebone and towards the right Groyn. I caus'd her therefore to lean a little to the opposite side, in order to recover the right Posture. By this means, thro' Gods Blessing, I put the two hands back and brought the Head towards the Birth. This gave me some hopes ; so I encourag'd the Woman to forward

forward her pains as much as possible ; and gave her as much of the *Cinamon Water* as her goodly Midwife had pleas'd to leave, and mix'd it with some drops of the Spirit of *Hartshorn*. This done, 'twas not long before I brought the Child fairly into the World, but it was Dead, and both Arms and Breast so Prodigiously mortified that all the Women stood in Amazement. But the Mother is still alive and Healthy ; I have laid her twice since of live Children— In such Cases as this is, I would advise all Women to send for assistance as speedily as they can, because many Women and Children are Murdered after this manner.

Another sort of unnatural Labour is, when both Hands and Feet come together. 'Tis altogether impossible the Child should be Born so ; therefore some method of recovering the right Posture must be thought of. I've met with such a Case ; when the Midwife has pull'd and lugg'd with all her force and might, but still in vain. At length she bid 'em send for a Man, but withal confidently affirm'd that no Man in the World could do more than she did. When I came, I found that her lugging and pulling had so fix'd the Child in the passage that I

was

was hardly able to put it back. But with much ado I turn'd it; and gave the Woman a good Spoonful of my *Elixir*, which immediately brought her pains upon her a fresh. I brought the Child out by the Feet, tho' the Midwife had almost twisted both a Leg and an Arm off. The Mother and Child came both through.

Sometimes the Knees present to the Birth, with the Legs folded up to the Buttocks; as I perceiv'd once in a Woman by putting up my hand, and finding the part that presented hard and round, and much smaller than the Head. Immediately I turn'd the Child to a right posture with the Head foremost, and gently bath'd the Womb with a Sponge wet in Oyl of Lillies warm; Thus by Gods help I got the Child into the World alive, and the mother safe.

Another time I met with the Shoulders and Back presenting first; but continued in my wonted course of putting the Child back, and turning the Head towards the Birth; and thus brought forth a live Child.

I deliver'd a Woman once, when the Child advanc'd its breech foremost, tho' it often voided the ordure by its Fundament.

ment : I gently slid up my Hand on each side the Buttocks, and introduc'd 'em by degrees into the Groins, and so by wagging it from side to side, I disengag'd it ; and brought it out by the Feet and Legs, and sav'd both its own, and its Mother's Life.

Sometimes the Navel-string comes first; then ye must endeavour to put the Child back; and turn it, till ye get hold of the Feet, and then convey it gently through the Passage.

If the Burthen offer first, or comes quite forth, 'tis a sign that the Child is dead, or near to Death. It is generally accompany'd with great Flooding, which is also a very ill Sign. In this case ye must never venture to thrust it back, but fetch it away the very Moment ye discover it, and then conduct the Child out by the Feet. And take this for a general Rule, that in all Floodings ye ought to be as quick as possible in bringing the Child into the World ; for if ye delay, Convulsions may happen, and then both Mother and Child are in great danger.

I remember to have met with a pretty odd Circumstance, which I think it not improper to insert here. A Gentlewoman going with her first Child, by hearkening

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to extravagant Advice, had almost run the Risque of her own, and her Child's Life. She had all over her a great many Child-bearing Spots, brown, rough Tubercles; I have seen such a thing happen to Women with Child upon their Foreheads, Temples, or Cheeks, many times as large as a Fingers breadth or more; they are so plaguy troublesome, that tho' taken away, they commonly return again. After Delivery, indeed they use to vanish of their own accord. But this Patient was so extreemly afflicted, that I never saw a Woman in the like Condition. I directed her to the following Ointment.

Take one Dram of *Sperma Ceti*, half an Ounce of Ointment of Roses, two Drams of the Spirit of Vinegar. Melt all over the Fire; and use it Night and Morning after the Skin is well cleansed.

CHAP. VIII.

Of the *Cesarean Section, or Cutting the Child out of the Mother's Womb.*

WHEN the Woman dies, and the Child is alive in her Belly, we sometimes open her up, and take out the Child. Some foolish People talk of performing this Operation upon living Women, in a dangerous Labour, to save the Child's Life; and therefore would call it *Cesarean Section*, in imitation of *Cesar's Birth*: 'tis true there would be some pretext of excuse to make Martyrs of poor Women to bring a second *Cesar*, or some great and new Prophet, into our *Western World*; but 'tis not known that ever there was any Law, *Christian*, or *Civil*, which countenanc'd the Martyrdom of the Mother to save the Child. Some Country Gossips will tell you they know such yet living, whose Sides have been opened to make way for the Child: But such Stories as

these, are only fit Entertainment for Fools and Children.

A Surgeon must never practise this cruel Operation whilst the Mother is alive; but when she is dead, he ought not to neglect it, and what he does, he must do it quickly, because delay will certainly be the Death of the Child. The *Greeks* were acquainted with this Operation, and call'd it *Embrulie*. Most Authors would have it made on the left side of the Belly, it being more free from the Liver, which is on the right. Some are for opening just in the middle of the Belly, between the two right Muscles, because in this place there is only the covering and the white Line to cut. To dispatch then with more ease and speed, the Surgeon having plac'd himself, the dead Body may be a little rais'd. Let him take a good sharp Incision-Knife, make one or two stroaks into the *Peritonæum*, and then gently take out the Child.

C H A P. IX.

Of the Various Symptoms happening to Women in Childbed, and the Methods of Cure.

THE Womb may be fitly compared to a rough Sea, in which the Child floats for the space of nine Months. The Labour of Delivery, is the only Port, but full of dangerous Rocks. The Woman, after she has arriv'd at the desired Port of Delivery, and has disengag'd her self of her Loading, has yet much need of help to defend her self against a great many Inconveniencies, which may ensue upon her Travel.

In the first place she must keep a Temperate Diet, having a great care not to over-fill her self after so great an Evacuation. Indeed her Diet must be like that of Wounded Persons: Neither are Nurses Tales to be believed, who exhort 'em to fill after so great an emptiness, telling them that the loss of Blood must be re-

stor'd. These are mere Fooleries; for that Blood which she has lost, is but unnecessary and useles Blood, dam'd up in the Womb for the space of nine Months; the Efflux of which, must needs be conducive to Health. Her Nourishment therefore for the first Days must be but slender, for fear of falling into a Fever; and hastening the Milk too fast into the Breasts, where 'tis in danger of Curding, or Apostematizing. Upon this account, she ought to confine her self for some time to *Panada's*, Broths, Gellies, Porch'd Eggs, &c. If she be very strong and hearty and can Nurse her Child, she may feed a little more plentifully, and drink often Barly Water, wherein some Coriander, or Caraway, or Fennel Seeds may be boil'd. This will partly add to the Childs Health, keeping it free of Gripes, Throws, and sowre Belchings.

Some Women after Delivery are troubled with a *Tentigo*, when the *Clitoris* encreases to an over great measure; 'tis a Nervous piece of Flesh, which the Lips or Wings of the Privities do embrace, and which undergoes Erection in the Act of Venery. In some 'tis as big as the Neck of a Goose, and hangs below the Orifice of the Privities. Sometimes this may be
occa-

occasion'd by the Midwife's hurting the part. Or it may become loose and porous, by often handling, which may cause a great concourse of Humours, and so the Nervous Body is enlarged to an extraordinary bigness. I have oftentimes cur'd this Symptom by cutting it away, but so as to avoid Inflammation.

Some are troubled with *Hemorrhoids* of the Womb, which are little Protuberancies like those of the Fundament, produced in the Neck of the VVomb by the abundance of Feculent Blood that resorts thither, where the Veins end. They are cur'd by revulsion of Humours, by mitigating, asswaging Inseffions; and Purging, if other Circumstances do not forbid.

Oftentimes the VVoman receives prejudice from the Bruises and Rents of the outward parts of the VVomb, occasion'd by hard Labour. The Childs Head in passing makes a violent Distention and Separation of the four Caruncles. And those parts having once given way to an Infant, are ever after easily relax'd and extended, and so every Travel comes with less pain than the preceding. Sometimes it happens, that the Midwife's Nails have scratch'd and rent the parts, through Carelessness and Inadvertency. But whenever

Such Contusions, or Rents happen, they must not be neglected, lest they degenerate into malignant Ulcers.

After pains are the common Bane of the Welfare of Women in Childbed. They say, they are not so much troubled with 'em of their first Child, as of the following. But that is no certain Rule. Experience confirms, that they happen indifferently after first or last Labours, according as their various Dispositions are. Let the Nurse lay on a *Galbanum* Plaister, and keep the Belly very hot; and then give her some Cinnamon Water with *Mithridate*, and a few drops of the Spirit of Hartshorn, or liquid *Laudanum*. This will very often carry off their Gripings, Collicks, and other After-pains. Commonly they go away of themselves in 2 or 3 Days time. If they be sharp and obstinate, and threaten to continue longer, you must give frome one Ounce to two or three of *Aqua Bryonia Composita*, with some drops of the Spirit of Hartshorn, and a Dram of *Confectio Alkermes*. Some give this same Draught to hasten and facilitate the Birth, or to bring away the After-birth and cleanse the Womb.

As to the *Lochia* which flow from the Womb in Childbed; *Galen* says, They
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are only Vicious Humours, and the residue of the Blood with which the Child was nourished in the Womb ; which flows out when the Womb is open'd by the Birth. Perhaps 'tis the same Blood as us'd to be purg'd out every Month before Conception. It may proceed from a Wound made by loosening the Burthen from the Womb ; for when it comes first away, they appear very red ; the third Day they discolour, and are less bloody ; and gradually decay every Day as the Vessels close, till at length they turn very Pale and Green. To bring these *Lochia* well down, ye must keep the Woman free from any diversion by Looseness, or any strong Passions of the Mind, as great Fear, or Grief, or Anger, or Swoonings ; these, or great Colds, or Astringents, produce the worst and most dangerous Symptoms that can befall a Woman after Delivery. You may give her Spirit of Hartshorn in every thing she takes : Let her drink Broths, or Gellies, boil'd with Maidenhair, or Pellytory of the Wall, or Camomile Flowers. It is equally dangerous, whether there happen too great an abundance of the *Lochia*, or if they be suppress'd unseasonably. I have seen when the Floodings have

have been excessive, that Convulsions, Syncope's, and Fainting Fits have ensued, her Legs and Thighs swell'd, and after all become Hydropick. I have oft'times let Blood in such a case with very good success; and then gave half an Ounce of Conserve of Roses, and two Drams of *Diascordium*, and thirty drops of Liquid *Laudanum* made into an Electuary, with a strong Decoction of Oak-Barks boild in Spring Water, with some sticks of Cinnamon in it, to drink for a Day or two. Give the Electuary twice a Day.

Another Inconvenience that Women in Childbed are liable to, is the Relaxation of the Matrix. It may proceed from great Fluxes which fall down upon the Ligaments, causing them to wax loose; or from the Woman's straining her self in Travel before her Time, or from the Midwife's putting up her Hand into the Womb, and tearing down she knows not what: Sometimes Women with Child by lacing themselves too strait, cause a conflux of Wind in those parts, which makes a Sense as if it were the Head of the Child, and hinders her to stand upright,

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right, or go. You must keep her loose with Lenitive Electuary, foment the part with a strong Decoction of Oak-bark in Red Wine, or Smiths Water; or Fume with Mastich upon a hot Iron, that the Smoak may go up her Body, Morning and Night.

SECT.

S E C T. II.

Of the Instruments of Generation in Women ; the Membranes that enfold the Child in the Womb ; the Manner of its Generation, Encrease, and Nourishment in the Womb ; the Causes of Barrenness, and the Means to prevent it ; the Conduct of a Woman going with Child ; the Signs of Conception, and the Prevention of Miscarriage.

C H A P. I.

Of the Parts serving for Generation in Women.

I Shall begin this Description of the Instruments of Generation in Women, by the Spermatick Preparatory Vessels ; some of which agree pretty much

much with those in Men, as the Spermatick Vessels, the Stones, and the *Vasa deferentia*, but differ in some remarkable Circumstances. In Women the Spermatick Vessels are shorter, by reason of the shortness of the Passage: They have more Wreathings, Windings, and Turnings, where they make the *Corpus Varicosum* about the Testicle, that the Seed may have a sufficient stay for its due preparation. Secondly, they differ in their Insertion. In Women they go not whole to the Testicles as in a Man, but are divided in the mid-way, whence the greater part goes to the Testicles, to form the *Corpus Varicosum*; the lesser part to the Womb, into whose Sides they are disseminated, to nourish the Womb, and the Child therein. By these Vessels some part of the Menstrual Blood may be purg'd forth in such as are not with Child. The second is distributed to the *Vas deferens*, or Trumpet of the Womb. The third creeps along the Sides of the Womb, insinuating it self among the Hypogastrick Veins, with which and the Arteries they are joyn'd by *Anastomoses*. The Spermatick Veins receive the Hypogastrick Arteries, as they pass by the Sides of the Uterus, that the Blood might be the better elaborated,

rated. They are intermix'd with many wonderful *Anastomoses* for the preparation of Seed; for if you blow up the Spermatick Vein, both the right and left Vessels of the Womb are blown up. From hence ye may understand the Mutual Communication among all the Vessels of the Matrix, as hath been observ'd by *Fallopious*, *Platerus*, *Riolanus*, *Dr. Tyson*, *Mr. Cooper*, and others.

The Testicles in Women, are plac'd within the *Hypogastrium*, in some about two Inches above the bottom of the Matrix. Their Figure is more broad and flat on the fore and hinder parts; they are also more hollow and fuller of Spermatick Juice. You may find 'em conglomerated or gather'd into a knob of divers little Kernels, or Bladders, more or less, which contain the thick Seed. In Men the Testicles have four Membranes or Coats, but in Women only one; they are in a closer warmer place, and so do not need so thick a covering. This single Coat is call'd by some *Dartos*; but where they receive the Seminal Vessels, they are half covered over with the *Peritoneum*, and are knit to the Sides of the *Uterus* by the two upper Ligaments, which are loose and Membranous, and out of which, in the

the time of Coition, the Seed is thrown. They have no *Parastata*, nor any Cremasters, but are stay'd by the broad lateral Ligaments, call'd the *Batts Wings*. Their use is to make, elaborate, and perfect the Seed.

The *Vasa deferentia* in Women, spring from the lower part of the Testicles, and are either inserted with very short passages into the bottom of the Womb, or disseminated at the *Trumpets* of the Womb. They pass by the Membranous Ligaments to the *Matrix*. Their use is partly to carry the Seed to the Trumpets of the Womb, to be there further perfected and better elaborated, and then reserve it for use.

These *Tube Fallopianæ*, so call'd from their likeness to a Trumpet of War, and found out by *Fallopins*, are two in number, one on each side, of a nervous, thick, white, and hard substance, of a long round Figure, hollow within. Now as the *Vesicæ seminales*, are in Men to preserve the Seed, such are these blind Passages in Women, through which the concocted Seed is carried, and here laid up as in a Storehouse, where 'tis also better digested, by the vertue of the Testicles; from
whence

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whence 'tis sent by the *Cornua* into the Cavity of the Womb.

The *Uterus*, *Matrix* or Womb, the receptacle both of the Seed and the Child, has its Situation in the middle of the *Hypogastrium*, Call'd *Pelvis*, The *Basin*; by the *Os Sacrum* and the Flank Bones, between the *Intestinum Rectum* and the Bladder. In Virgins tho of a big stature, it does not exceed the magnitude of a Walnut. But in Women with Child it dilates it self to such a Capacity as to contain the Child. Nature made it at first small, to embrace, clasp round and cherish the Seed, which is but very little in Quantity. The substance of the Womb is Membranous, that it may be distended or contracted as need shall require. 'Tis full of wrinkles, which in Women impregnated are extended, to widen the Womb; but after the Child is gone and in Old Age they are Contracted again. The *fundus* or Bottom is deriv'd from the *Spermatick Vessels*, or those by which the *Vassa Preparantia* are constituted; as also from the *Hemorrhoidal Branch*, whence is the great consent between the Womb and the Spleen. In Women not with Child, the Menstrual Blood always flows through the Arteries. What is not

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thus evacuated returns back again to the heart, by the Veins which are join'd to the Arteries. In the time of flowing they are opened and gape. They resemble Cups or Saucers, call'd, *Acetabula* or *Cotyledones*. To these, when a Woman is with Child, the *Placenta* is join'd, which receive the Blood for its Nourishment. The Womb is furnish'd with many Nerves from the *Par Vagum*, and the Nerves of the *Os Sacrum*, which run all along the Mouth of the Womb and the *Vulva*, for quickning the Sense of Pleasure. The use of the Womb is to attract receive, retain, preserve and cherish the Seed in order to Conception; and after Conception to contain and nourish the *Fetus* till the time of Birth. The Cavity of the Neck is rough, by reason of the wrinkles whose edges tend inwards, lest the Seed when thrown in should slip out again; as we see in Barren Women, whose slipperiness prevents Conception. At the upper part near the *Vulva* is the insertion of the Bladder; to fight it is like a straw. Thence the Urine is voided by the *Meatus Urinarius*, which is short and straight but dilatable, so as to give Passage to a large stone. It is cover'd without by a fleshy Muscle, call'd *Spincter*.

The Membrane call'd *Hymen*, is a Sign or Note of Virginity, because 'tis not to be found in any but Virgins. That there is such a thing 'tis not to be doubted, we have such great Authorities for it. But in Sickly young Girls, or such as are of a wanton temper, 'tis not so perfect as in a Healthy young Maid, that is *Vertuous* in Thought and in Deed. It was taken notice of as an undoubted Sign of Virginity among the *Hebrews*, as *Moses* has at large declar'd, *Deut. 22*. It is situated in the Neck of the Womb, just behind the Insertion of the Neck of the Bladder, or a little more inwards; This membrane goes cross the Cavity like a *Diaphragma* or Midriff. In the first coition Pain and Bloodshed ensues upon breaking it. Its use is to defend the Internal Parts.

As to the *Vulva* or External Parts, the more Noted are the *Pubes* or *Mons Veneris*, which is the part where the hair grows and is properly term'd the Privity; a soft substance, partly skin, partly spongy flesh plac'd upon a Portion of hard fat. The like of which is not to be seen in the whole Body.

CHAP. II.

Of the Membranes enfolding the Child in the Womb.

THE first thing bred in the *Womb* after Conception, is the membranes enfolding the Child, which are but two in human kind, viz. The *Amnios* and *Chorion*; to which Last belongs the *Placenta* or *Womb-Cake*. All these together make what we call the *Secundine* or *After-Birth*; 'tis so call'd by reason 'tis the second Habitation of the Child next to the *Womb*, and also because it comes away by a second Birth after the Child or the first Birth. The *Amnios* from its softness and thinness is the first membrane; 'tis call'd also *Agnina*, *Indusium*, *Charta Virginea*. It is the thinnest of the Tunicles, white, soft and transparent and furnish'd with some few veins and Arteries which are disperst within its foldings. It compasses the Child immediately, and cleaves almost every where to the *Chorion*, especially

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ally at the ends. It is united to it at the middle above the *Placenta*, where the *Vasa Umbilicalia*, or Navel-string, comes forth. But 'tis easily separated from it. It contains within it plenty of humidity and humours, in which the child swims, that by its floating therein, it might be the lighter, and less burthensome to the Mother, and might avoid striking against any of the Neighbouring hard parts; and that the Membranes being broke, and the humour running out at the time of Birth, the child's way thro the Neck of the womb, might be rendered smooth, slippery and easy. When this humour flows out, the *Midwives* call it, *the breaking of the waters*.

Part of the *Amnios* does now and then hang about the head of the child; thence the Infant is said to be born with a cawl: Some take this for a presage of Good, some of Evil; some of Short Life, some of Long; but it has relation to none of these things; for it hath been found on the head of both happy and miserable, short and long liv'd persons.

Chorion is the Second membrane, and compasses the child like a circle. It immediately compasses the former, and lies beneath it, whose inner and hollow part

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It covers and invellops, extending it self according to the magnitude thereof. It is with some difficulty separated from the *Amnios*, and strongly bears up and unites the Vessels to the *Placenta*; that side next to the child is smooth and slippery, except where it is fastned to the *Placenta*, which is for the most part on the upper and foreside. The *Placenta Uteri*, or *Womb-Cake*, because of its shape, called also *Hepar Uteri*, the Womb-Liver, from its Nature and Office; is a round Mass of Flesh, furnished with Divers Vessels, through which the Child receives its Nutriment; it is in Number but one, even in those who bear two or more Children at once; so many Cells are inserted into it in Divers places; its magnitude is various, yet it is generally found about ten or twelve Inches Diameter. It's constituted of an Infinite Number of little *Fibres*, with congealed Blood interposed, but its *Parenchyma* is not every where alike, for in some parts it is glandulous and thicker, being variously Interwoven with Capillary Veins, joyn'd together by various *Anastomoses*, through which the Blood in the Child runs back out of the Arteries into the Veins, to nourish the Child, as the true Liver does in grown Persons.

sons. This Blood it sucks out of the Veins of the Womb, and prepares it for use. It sends it through the greater Umbilical Vein to the Liver of the Child, that so it may be carried to the Heart; out of which it is sent, by the Arteries, into the whole Body of the Child for Nourishment; *Vena Umbilicalis* passing through the two Coats of the *Peritoneum*, is inserted into the Liver by a cleft going thro the Navel; it is variously rouled or twisted about, that its length might not prove troublesome. From the Navel, it goes over the right and left sides of the Throat and Neck, turning it self back at the hinder part of the head, and so over the middle of the Forehead, to the *Placenta*; sometimes it encompasses the Neck like a Chain. The Child being born, this Navel-string must be tyed with a strong thread, wound often about, the distance of two or three Inches from the belly of the Infant; three Inches from the binding, it must be cut off; afterwards the Navel is to be carefully look'd to, till it is dry, and falls off of its own accord.

It is plain that Urine is not voided by the *Urachus*, by a Child in the Womb, as the Ancients have imagined; but it is certainly voided by its Yard into the

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Membrane *Amnios* ; whence it is, that it is so full of water : a great part of it in some remains in the Bladder, which is the Cause that always New-born Children are for the first day continually Pissing.

CH A P. III.

Of the manner of generating the Infant in the Womb, and its gradual Nourishment and Encrease from the first Minute of Conception to the Hour of Birth.

WHen the Womb, that by Injoyment Naturally receives Seed for Generation, as a Load-Stone attracts Iron, or as Heat Straws or Feathers ; hath now by its Virtue lock'd it up, from the first Day until the Sixth or Seventh, there arise very many and small Fibres or Hairs ; The Vital Spirits giving down Seed towards conception and form, distinguishing the chiefest Members by the Tenth Day, be-

ing let in by certain Veins of the Secundine, to which the Matrix is fixed, the Blood is imported, and of which the Navel is generated. But at the very same time three small spots, not unlike to curds of Milk, arise where the Liver, Heart, and Brain have their places; then presently a Vein directed by the Navel attracts the thicker Blood Confused with the Seed, and makes it fit for Nourishment. In the other Branches are generated those Textures, or rather Webs of Veins: So from the *Aorta*, or great Arterial Pulsation Veins are derived, diffusing the Vital Spirits through the whole Body; the Heart is the Fountain and Original of Vital Heat, without which no Creature or Member can thrive. Within the time aforesaid also is generated the highest and chiefeft part of this Noble structure, the Brain; for the whole mass of Seed being filled with the Animal Spirits, that Contracts a great part of the general moisture, and includes it in a certain concavity wherein the Brain may be formed; but as to the out-side, it is enveloped with a certain covering, which being toasted and dried with heat, is brought into a Bony substance and becomes a Scull. As Veins have their Original from the Liver,

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ver, Arteries from the Heart, so also Nerves from the Brain. All these Parts are distinctly form'd by the Eighteenth Day of the first Month from the very conception, and are then called a Child, which the Ancients have comprehended in these two Verses:

*Sex in lacte dies, ter sunt in sanguine
Trini.*

Bissen carnem, ter seni membra figurant.

Hippocrates gives this Account, viz. If you account the Days double from the time of conception, you will find them quicken; and the time of quickening being tripled, makes up the Day of the Birth. As for Example, if the Infant be formed in Forty five Days it will stir in Ninety Days, which is the third of the time that it lies hid in the Womb; for in the Ninth Month it will come forth and make haste to the Birth; although Females are often times Born in the tenth Month. So much for the formation, increase and perfection of the Infant, according to the account of days and times.

C H A P.

C H A P. IV.

Of the Causes of Barrenness and the means to prevent it.

THE Womb is undoubtedly the Noblest Member of the Body ; it deserves by far the highest Character, and is esteem'd as such by all Mankind. 'Tis true, some unlucky wretches have the impudence to Curse their Parents, and Blaspheme against the Womb that hatch'd 'em. But their Example is no subject of Imitation. They're only a gang of youthful conceited Sparks, that love to see themselves appear gay in their Blooming Feathers, and scorn all Subjection to Old Age. Patience is the best remedy for this distemper. Let their ruffling Spirits take their course ; 'tis in vain to offer to check 'em, tho' their wickedness do oft-times cause the grave tears to drop. Nothing but time will change the Scene ; after they have run on for some time in their Career, they'll begin to relent, and wish to themselves that they had not taken

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en up with the trifling flatteries of youth, or behav'd so unnaturally to the vertuous Womb that bare 'em, or been so forgetful of their own Original. We are all the Fruit of the Womb, and the whole World is govern'd by its fertile Product; And therefore 'tis a duty Incumbent upon us to advance the fertility of the womb as much as possible, and assist 'em in the removal of the Impediments that block it up, and condemn it to an empty Barrenness. Fertility was anciently so much esteem'd by our forefathers, that when ever the Daughter of a Family was brought to Bed of a Child; then all without doors and within, with one consent, cry'd, Heavens and the great God have blest'd our Family by sending a Child amongst us; We all Praise him as most wonderful for his mercy towards us.

But there is no Necessity of amassing Arguments for the encouragement of Fertility, or aggravating the curle of Barrenness; I could appeal to every Womans thoughts what a blessing it is to have Children, tho' with inexpressible Pain and Labour, and how uneasy and bitter it is to be depriv'd of 'em by the shutting up of their Womb, tho' attended with all the agreeable Circumstances

ces of Health, Pleasure and Freedom from Trouble. How unhappy was a Fair Lady, no less than an Emperess, that complain'd passionately of her Misfortune, saying; *there could be no greater Subject of Regreat than to die without Children.*

A Woman that is fit for bearing of Children should be of a good Temperament, of a regular Life and Conversation; whatever is fit in general for the welfare and healthy Constitution of the Body is conducive to fertility. *Hippocrates* takes notice of eight things that are good for making the Body fair and full. The first is to be merry and enjoy content and ease of mind. The second is to sleep moderately, eat Meat of good Nourishment, go warm in Apparel; to use moderate Exercise and keep good Company; but above all to be accusom'd to changes of Air, not to keep lock'd up in a Chamber, and closely confin'd, which murders Health. Those that have in their youth been expos'd to the schocks of wind or weather, are less liable to be hurt by an occasional accident; whereas we see it the misfortune of such as have been long accusom'd to Niceties, and a Delicate tender way of living, that they are apt to be offended by the Sun, the Wind,
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the Morning or Evening Air ; they're frequently out of Tune, always stuffing their Guts with slops, having their Chamber Windows adorn'd like an Apothecaries Shop with Pill-Boxes and Gally-Pots. And in end they slip off the Stage of a sudden, without any Posterity to succeed 'em.

The Signs and Causes of Barrenness are attributed either to Age, or Evil temperature of the Body, or vicious conformation of the Womb. Sometimes the *Vagina* or Neck is so narrow, that it cannot make way for the entrance of the Yard. It knocks in vain at the Door, and meets with such resistance in the antichamber as obliges it to retire. No conception can be without the entrance of the Yard, and the consequent emission of Seed ; 'Tis true indeed, a false conception may arise from the abundance of the Mother's Seed in the Womb ; but a true conception cannot be without the Man's. The *Orifice* or *Vagina* may be shut up by some Tumor or Callosity, or by abundance of ill humors that joyn together, and make as it were a compress of the part.

Sometimes there is no defect in the *Vagina* ; the inward *Orifice* opens regularly

larly enough to give way for passing the Seed; yet *Women* Nevertheless continue Barren; if their Womb be cold, and the Seed be not receiv'd with some well-come warth, then it slips out again for want of kind Entertainment. Or if the Womb be moist, by reason of the Seed's being choak'd and extinguish'd in the prevailing moisture, which is commonly accompany'd with a cold temperature; or if the Womb be too dry and hot, for then the Seed is burnt up and exhal'd. 'Tis the moderate and temperate constitution that is bless'd with many Children.

Some *Women* have their parts so unctuous and slippery, that the Womb does not retain and embrace the Seed, but suffers it to slip out again. This may come by the frequent running of the whites. Some likewise who are Hectick, Hydropick, Feaverish, or Sickly, are not apt to conceive.

VVe ought to endeavour to remove all these hindrances by their respective cures, and so bring such *Women* from under the Malediction of Barrenness. VVe have daily instances of *Women* that having continued for some time Barren, do become fertile; Nature it self oft-times vanquish-

For Child-bearing Women. 63

es the difficulties that stood in the way, as in the Queen, Mother of *France*, that was Barren for two Years together, and then bore their present Monarch *Lewis* the Fourteenth.

If there be a Narrowness in the Neck of the Womb, or Orifice, it may hinder Conception. The Signs are the Stoppage of the Courses follow'd with a depressing weighty pain; for the Passage being so narrow, she cannot receive the Man, or his Seed, and is depriv'd of the Benefit of Coition; neither can the Flowers have a free passage, but being beat back, retire to the Womb, where they create a sense of weight, and would obstruct Conception, tho the Passage should happen to be enlarg'd. — I have sometimes met with a spongy luxuriant Flesh, of a Brawny Substance, in those parts. I have had very good success, by ordering Inseffions, and Fomentations in these Cases.

In a word, whoever would remove Barrenness, must endeavour to find out the Cause of it, and apply the respective Remedies; as, whether it proceeds from any fault in either Instruments of Generation, or in the Seed; or from an undue proportion and mixture of the two; or from Obstructions in the Womb, or its Coldness,

ness, Heat, and other irregular Conditions.

CHAP. V.

Directions how a Woman shall know when she has Conceive'd ; what Conduct she ought to observe during the Time of her being with Child, so as to prevent Miscarriage.

I Have thought fit to joyn the Signs of Conception and *Abortion* together, that Women as soon as ever they have observ'd themselves with Child, may take care to avoid all the Causes of *Abortion*.

First, 'Tis thought a credible Sign of Conception, if the Woman either the tenth Day after Coition, or sooner perceive her Terms, be they Whites, or Reds, with Pains and Giddiness in her Head, and a Mist over the Sight, and afterwards the Apples of the Eyes lessened, the Eyes swell'd, and swarthy ; the Breasts grown big and hard with pain, and the Nipples grown

grown red : If she be troubled with a great loathing of Meat and Drink, with Longings after various Meats, and a continual Vomiting, sowre Belchings, sudden Joy follow'd by sudden Grief, a shooting pain about the Back and Belly. The Courses stop when a Woman has Conceived : The Urine becomes White, with a Cloud swimming at the top, wherein are to be seen many Atomes ; which in the first Month do commonly sink to the bottom ; and if ye shake it, it seems like Wool.

If the Courses flow often out of the Womb in the time of Childbearing ; 'tis an Argument of an Unhealthy Child ; where, by the bye, 'tis to be remark'd, that the fattest Women generally bear weakest Infants.

Abortion, or Miscarriage, is when a Woman brings forth an Untimely Birth ; which may proceed from divers Causes, as from a sudden Fright, or Fall ; from Running, Leaping, or using immoderate Exercise ; from unreasonable Watchings, great Wrath, over much Fear, Grief, or Sorrow ; from longing for that which is not to be had, unsatiable Copulation and Lust, unusual Fatness against Nature, &c. Syncope's, or Swoonings, Blows, or such
F like

like External Accidents, are common Causes; as also a Flux of the Womb, which is a very dangerous Symptom, and signifies that the Vessels and Membranes of the Womb are broken, and Abortion just at hand. If Blood either pure or watery come from her, 'tis a Sign likewise that the Ligaments wherewith the Child is fastened to the Womb, are broken asunder, which makes the Mouth of the Womb open, and alters the Situation of the Child; thus it rolls down towards the Gate, and the Woman bending her Strength, the Child is unseasonably expell'd, to her own great danger.

To prevent such Tragical Consequences, I would have all Women endeavour to qualify and temperate their Humour. Upon every Surprise, let her lie down upon her Bed, and endeavour to forget what's past; let her by all means see to keep her self cleanly and dry; let her be chearful, and avoid all violent Motion; abstain from all Mourning, Sighing, and extraordinary Grief, not rising up too suddenly, nor leaping, or over-reaching with her Arms; let her Company be agreeable, her Diet frugal and moderate. She must be very careful to abstain from gross Meats, or such as are of difficult Digestion.

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tion. In the Morning let her Eat variety of Gruels, Panado's, Broths, and such like; and at Night the same. At Dinner, let her please her self, and take what she likes best, provided it be not heavy, or indigestible; Mutton, Veal, Rabbits, &c. are convenient Food for her.

Above all, let her be careful of avoiding Costiveness, nothing is more likely to occasion a Miscarriage. To prevent this Inconveniency, let her take half an Ounce of Lenitive Electuary, with half a Dram of *Sal Prunel*, or *Cremor Tartari*; mix'em very well, and let her take it before Dinner; it gently opens and loosens the Bowels, and is a noble thing in many other cases. If often taken, it prevents breeding the Stone, and Melancholly Feavers: It may be taken also at Night, works very gently and pleasantly, and requires no Confinement.

If her Blood be exalted and high, let her take seven or eight Ounces of Blood from the Arm: If she be weak, I would recommend to her the following Prescription, which I value as a Jewel, and have always found very successful in such Cases.

F 2 Take

Take a Quart of fine Caraway Water two Ounces of fine Rhubarb, an Ounce of the Syrop of Clove-Gilliflowers. Mix altogether in a bottle, and shake it three or four times a Day for one Week, then strain it off as ye make use of it; take two or three Spoonfuls.

Some that are very weak may take it once in two Days all the time of their being with Child. I value it as an incomparable Medicine. If ye please, ye may distil the following Water.

Take of fresh Eringo Roots one Pound, Dates half a Pound, Sweet Almonds four Ounces, bruise and pound 'em all to a Pulp: Then add Nutmegs three Ounces Mace half an Ounce, Barly and Cinnamon-water, of each a Quart; Canary and Balm-water, of each a Quart; mix and distil, adding to every Quart, when drawn off, four Ounces of fine powder'd Sugar: This daily taken, nourishes the Child in the VVomb, and prevents Miscarriages.

The following Decoction of Rhubarb, is very good in such cases.

Take

Take two Ounces of Rhubarb, four Ounces of Corants bruis'd, three Ounces of the Roots of Sorrel, half an Ounce of sweet Fennel-seed, three Pound of Fountain-water, boyl all to two Pound ; then strain and add of white Sugar clarified, three Ounces. You may take from two Spoonfuls to three, in Milk Water, or White-wine, or Ale.

If in case of a sudden Indisposition, ye prove Feaverish and Bound, and cannot get the abovementioned things made, ye may send to the Apothecaries for one Ounce of *Diaprunum* Lenitive, and ten Grains of *Sal Prunella* ; and take the one half of it going to Bed, and the other half next Morning ; drink warm Ale after it. 'Tis a delicate thing to cool and loosen the Belly ; to quench Thirst, and refresh the Body in Consumptions, Hectick Feavers, &c. if taken often.

On the other hand 'tis as bad to have too great a Looseness as to be Bound too long. For once or twice a Day is sufficient. If therefore ye be subject to be over loose, you may at Night take half an Ounce of Conserve of Red Roses, with half a Dram of *Diascordium* ; and qualify

your Drink with a piece of Steel made red hot.

I would recommend the following Electuary for stopping of Vomiting, expelling Wind, removing the Cholick, and in general against all cold Diseases in the Head; which is also very effectual in stopping a Looseness, and strengthening the Child in the Mothers Womb.

Take Conserve of Red Roses, Green Ginger preserved, of each two Ounces: Spirit of Vitriol two Drams: Work 'em very well in a Mortar, then add half an Ounce of the Powder of Cinnamon, one Dram of the Powder of Cloves, and as much of the Syrup of Violets, as is necessary for the Consistency of an Electuary. Take one Dram of it as often as ye have occasion; now and then a Draught of Cinnamon-water upon it, is extraordinary good.

If the Woman with Child be troubled with a *Singultus*, or Hiccup; Take three Grains of Musk powder'd in a Glass Mortar. Add to it two Ounces of strong Cinnamon-water, and ten or fifteen Grains of the Oyl of Cloves, and take a Spoonful of it at a time, till it be stop'd.

The

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The Sugar of Tormentil, is extraordinary good for strengthening and fastening the *Fætus* in the Womb, if taken twice or thrice a Day, in half an Ounce or more of Distill'd Milk-water : 'Tis made after this manner.

Take of Tormentil Roots powder'd one Ounce and a half, Cinnamon Powder half an Ounce, of white Sugar-candy one Pound, Cinnamon-water one Pint ; add all together, put 'em in an Earthen Pan over the Fire, stirring it gently with a Silver Spoon, till it become dry : Keep it for use in a Gallypot ty'd down close. If you will, you may take a Dram of *Confectio Alkermes* with it, or the Syrup of the Juice of *Alkermes*.

The following is also very useful ; 'tis call'd, *Pulvis Griseus*, or the Gray Powder.

Take Crabs-Eyes, Sage, of each two Ounces finely powder'd, white Chalk one Ounce, Nutmegs powder'd two Drams. Mix all very well in a Mortar, and tie it down in a Glasse. 'Tis an admirable thing against Looseness, pains of the Stomach, tho never so vehement, and

Heart-burning. You may take half a Dram, or a Dram in Barly Cream, or Milk, twice a Day. Ye may give to a Child as much as will lie upon a Sixpence.

If she be troubled with Swooning, or Fainting Fits, the following Corallated Powder is admirable good.

Take of Red Coral finely powder'd, Sugar treble refin'd, of each two Ounces, Oyl of Cinnamon ten Drops, or Powder of Cinnamon two Drams finely powder'd, and mix'd in a Mortar very well. Then take half a Dram, or a Dram in any Cordial Water.

If she be troubled with Coughs, Asthma's, Obstructions of the Lungs, &c. which are all very apt to procure Abortion; she may make use of the following Powder.

Take fine *Benjamin* an Ounce and an half, *Sulphur Vive* three Ounces, Anni-seeds one Ounce, Sugar of Roses two Ounces; powder all very finely, then mix 'em: The Dose is half a Dram twice a Day, in a soft boil'd Egg, Morning and Night:

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Night: Or ye may take it three times a Day, in Syrup of Hyssop, or Liquorice. Or,

Take *Spanish* Juice of Liquorice slic'd thin, three Ounces, put it in two Pound of Canary, let it be shak'd three or four times a day; then add Elecampain-Roots slic'd one Ounce: After one Week, ye may take from three to four Spoonfuls often. If ye please ye may add to it some Syrup of Hyssop, or some Syrup of Jujubes. I have seen wonderful success with it.

Sometimes Women with Child are very subject to Pains in the Stomach, and loathing of Meat: I use to give on such occasions, the following Electuary.

Take Conserve of Clovegilliflowers, and Conserve of Red Roses, of each two Ounces, Syrup of Citron one Ounce, Cloves in gross Powder, one Ounce; mix it in a Mortar for an Electuary. You may take the quantity of a Nutmeg in a morning, and as much at Night.

As to the Fluxes, of whatever sort, that may occasion Abortion, or Miscarriage, I advise you to take fifteen or thirty drops of

of *Laudanum Liquidum Cydoniatum* in a Glas of Canary going to Bed, and repeat it often: It wonderfully eases all Pains, procures Sleep, stops all Fluxes in a short time, removes Colick Pains, or any sort of Disturbance in the Body, and comforts the Spirits. Or she may take two or three Spoonfuls of a Pearl Cordial, or the same quantity of the Syrup of Corals, which I choose to prepare after this manner.

Take of Juice of Limons, or Lime-Juice, or extraordinary good Vinegar, one Pint, white Sugar-candy finely powdered, one Pound; gently melt it over the Fire, and add of the Powder of Red Corals finely powder'd, two Ounces; then continue still to keep it stirring with a Silver Spoon till quite cold. Give a Spoonful or two Morning and Evening. It stops Fluxes of all sorts, as the Bloody-Flux, the Running, call'd *Gonorrhœa*; spitting of Blood, &c. In a word, it may be call'd a general Syrup for all Weaknesses, and may be taken in soft Ale, or Small-Beer.

Upon Flooding, (or even in Women with Child) I have let Blood very often with

with good success, and have given this Syrup of Corals with some drops of *Laudanum Liquidum*, and so set 'em to Bed to lie as still as they can. In some Constitutions, eight Grains of *Pilula de Styrae*, or the Pills of *Storax*, are very successful; they stop Coughs, or Fluxes, and may be given every Night, or every other Night: 'Tis to be had at most Apothecaries ready prepar'd; so I shall not give my self the trouble to transcribe its Composition. I could easily give a thousand *Recipe's*, but I mention nothing but what I have often prov'd to be successful.

For the Whites, and all sorts of Weaknesses that may occasion Miscarriage, you may purge once or twice, as the Condition of the Patient requires; and then give the following Receipt.

Take of the whitest and best Isinglas cut into bits, and well bruis'd, two Ounces, and a Pint or two of Water; put all over the Fire, let it simmer, then take it off, cover it close all Night: The next Day boil it gently till it be all dissolv'd. Then strain it, and add one Pint of New Milk, and an Ounce or two of white Sugar-candy powder'd and melted in the Milk over the Fire gently; then mix all
togeth-

together. This makes an excellent Gelly. Ye may take half a Pint, or a Pint; Night and Morning, in distill'd Milk-water, for a Fortnight together, or longer. If ye will ye may every time add Powder of Cinnamon, as much as a Six-pence will hold.

SECT.

S E C T. III.

The Character and Duty of a Nurse, with reference to the Child, from the Time of its Birth, to its removal from her Conduct. Together with an Essay upon what Influence Moral Abuses may have upon its Health.

I Hope none will deny that the Health and Welfare of Children, depends much upon the Condition of the Nurse; therefore I thought it not amiss to assist you a little in the choice of one.

First, Let her be Young and Healthy; for if ye give very stale Milk, and from an infirm Woman, the Child for ever may suffer. Let her feed upon such Food as she was accusom'd to before. If ye follow the way of our *City Dames* in taking her into the House, and feeding her high, this makes the Milk rampant, the Child Humoursom

mourfom and Fanciful, always crying for Slops, and fuch like corrupting Food. *Hippocrates* affirms, That the Nurfe ought to take the Child from its Mothers Womb, and inure it to eat fuch like courfe Food as fhe gives to her own at Home ; this makes the Child brisk and hardy, and fit for launching into an ill World.

In the next place choofe one Lively, Witty, and of a meek Temper. *Galen* and other *Greek* Phyficians, were very curious in this particular ; to make choice of a Nurfe of good Education and Wit. Some Nurfes are Humourfom, ftill complaining, Peevifh, and Fretful ; crying, perhaps, to have their Wages rais'd, to be better Entertain'd, &c. Others are better Condition'd, eafie in their Humour, and not fo difficult to please. Now fince the Child partakes much of a Nurfes Complexion and Humour, by fucking her Milk, we ought to be very cautious in choofing a Nurfe endow'd with the fame Qualities as we wifh to our Children. If they are Immoral, Debauch'd, Cursing, Swearing, &c. their very Example and Company is influencive upon Children, who are generally more led by the Eye, than the Ear ; and retain thofe Impressions fufteft, which are ftamp'd upon 'em in their

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their Young and Tender Years. For the Moisture and pliability of their tender Brains, makes way for deeper Furrows, than when of a firmer and compacter consistency. Besides, they are liable to be infected not only by their external Words and Actions, but by the internal Byass and Inclinations of their Minds, be what they will, by reason of the Affinity intercedes betwixt the Qualities of the Milk, and the Disposition of the Person that gives it.

A Nurse also ought to be diligent and careful, some are huffing and bouncing about, and do not mind the poor Child, but let it sit or lie half a Day in a wet Condition, starving and crippling; 'tis a great abuse too frequent and common among 'em: Mothers ought to take care to surprize Nurses at their own Houses, when they are not aware, and find out the Mischance of these She Murderers, that they may not go unpunish'd.

In the beginning the Child must not Suck too much, nor too often, that his Stomach not yet accusom'd to concoct the Milk, may be brought on by degrees, and so enabled to digest it afterwards. Let its Portions be augmented every Day by little and little, till it be in a capacity to
take

take its Belly full. Some when they find a Nurſes Milk very good, do allow the Child nothing for the firſt two Months, but what it ſucks from the Breasts; after that the Child muſt have ſtronger Nouriſhment; as Pap, Fine Gruels, Milk-Water and Oatmeal with Canary, or what elſe the Child's Friends, or the Nurſe thinks fit. When the Child's Belly is full, it muſt be put into the Cradle, and turn'd towards the Fire. The Nurſe may ſing with a ſoft Voice to lull it aſleep, rocking gently all the while. If the Nurſe be cleanly, and mind her Buſineſs, ſhe will ſhift the Child three or four times a Day, or oftener. Every thing about it ought to be clean and ſweet, clean ſoft Rags behind the Child's Ears, and under the Armpits, every time ſhe opens it.

The Nurſe muſt be very careful the *Navel-String* fall not off too ſoon, before the Veſſels be quite cloſed. She ought always to keep a Bolſter on the top of it, with a Cloath wet in Vinegar and Water, till it be wholly depreſs'd and as it were ſunk inwards.

She ought to put upon the Mould of the Head under the Biggin another Compreſs to keep the Brain warm. Above all let her be very careful not to ſuffer the
Child

Child to cry too much at first, lest the Navel be forc'd outwards, or a Rupture happen in the Groyn; she may prevent its Crying as much as possible, by often turning it clean and dry, and removing what may fright or grieve it; which very often occasions fits of *Convulsions* in Children: These Fits are so common among Children, that no Nurse ought to be ignorant of their Symptoms and Method of Cure; perhaps the following Account, tho brief, may be of use to those that are willing to learn.

The Signs of *Convulsion-Fits*, are the hanging backward of the Head, insomuch that the hinder part of the Head seemeth to touch the Shoulders; sometimes the Child's Head bends forward all of a sudden. If the Child be Bound, give it a Clyster of Milk, with half an Ounce of Manna dissolv'd in it. Ye may give it inwardly some Mint-water, dissolving in it five or ten Grains of *Mithridate*, with some drops of Spirit of Hartshorn. This is good also against all kind of Worms, if ye add a sufficient quantity of the Spirit. Outwardly ye may anoint the Backbone with Oyl of Amber from the Head, quite down to the Hips every Night: If the Fits continue, ye may give two or
G three

three drops inwardly ; elder Persons can take more.

Let the Nurse boil Water and Bread very well ; then add Milk to it ; and give it to the Child ; sometimes she may add a little Canary ; and at Night, if the Child prove very froward, add a little *Diafcordium*, every other Night. Now and then if the Child prove Restless, the Nurse that gives Suck, may drink a good Draught of White-wine Posset, with a Dram of *Diafcordium*, mix'd with it. She ought to keep her self stirring and bustling up and down, that the Milk may be the freer. A moderate Exercise, and a temperate way of Living, are very useful Companions for a good Nurse. We see that Persons of Quality and Honour generally Bury two or three out of four Children, whilst the Country Labourer saves seven out of eight : The reason of the Difference is too evident.

When the Child is New Born, it is sometimes extreamly afflicted with *Throws* and Violent Pains. To remove so dangerous a Symptom, I counsel you immediately upon its coming into the World, to rub it all over with hot Canary, or White-wine and fresh Butter, or Lard, and dry the Child with hot Flannel. To some Children

Children (if their Circumstances require it) ye must presently give a Clyster of Warm Milk with a Spoonful of the Syrup of Cowslips, and a Spoonful or two to the Mother as soon as she is in Bed. After that she may take in her Mouth a Spoonful of Sugar with some Nutmegs. And sometimes a little of the Tincture of Saffron. 'Tis made thus.

Take Saffron two Drams, Cochineil powder'd a Dram, Treacle-water half a Pint, shaking it three or four times a Day at first; then let it stand in your Closet as the best of Cordials. It chears the Heart, resists Melancholy, expels Poyson, and carries off a Feaver; if ye take two or three Ounces of it. It may be given also to such Children as are troubled with Phlegm.

You ought to have Syrup of Violets by you, and put up a Violet Comfit for the Child's Gripes; or a Suppository of a Marshmallow Root dipt in Oyl, or fresh Butter, or Lard, stroaking the Stomach.

Sometimes Infants are troubled with a Sore mouth, or as some will have it, a Canceer in their mouths. In this case,

take of *Borax* finely powdered a little in a Quill, and blow it into the Child's mouth. Let it take often of the Syrup of Mulberries, Barberries or Slows, or of the Syrup of Woodforrel.

If the child be troubled with Fits, as it frequently happens, take Syrup of single Piony one Ounce, Spirit of *Castor* a Dram, Treacle Water two Ounces, mix all very well, and let the child take it often. And ye may add sometimes five drops of li-
quid *Laudanum*.

If the child be afflicted with Worms, or be Pot-belly'd, let it take 3 of the following Powders every change of the Moon. The Pouder is to be kept in a Glass, and is to be taken in Broth in the morning. 'Tis as follows:

Take *Crabs Eyes*, *Scammony* finely powder'd, of each an Ounce; of *Sweet Mercury* half an Ounce. They must be first well levigated, and then mix'd. The child may take, according to its strength, from ten Grains to fifteen or sixteen.

Sometimes children are born with their Cods full of Wind, then ye must bathe them with hot White Wine and Fresh Butter; then truss up the child with hot
Flan-

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Flannel, and give it a spoonful as often as ye will of this Infusion.

Take one Ounce of *Anniseeds*, one Ounce of Ginger, steep 'em in one pint of good Canary, and keep it for use.

If the Infant be troubled with the Fall of the Fundament, ye must take the upper Leather of an Old Shooe, cut it small, and lay it upon the coals in a chafing dish, in a close stool, and set the child right over the smoak of it, and keep the part warm with hot Flannel. This will certainly cure it.

Sometimes the Thighs and Legs of children are so weak and feeble that they ought to be artificially strengthened. I can be very positive in commending the following Ointment on such occasions.

Take Neatsfoot Oyl one Gallon, fine Brandy two Pound, Fresh Butter eight Pound, Green Wheat in *June* twenty Pound, Bay Leaves one Pound; Bruise all in a Mortar very well, then put it into a large well-glaz'd Pot, and stir it very well, then cover it with Paste very close all round the top; put it into an Oven to

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bake

bake as long as a good big Loaf, then draw it out; before it be cold, strain it out into a good Pot; and if ye will add one pound of the Marrow of Oxe Bones, it will be the better. You must rub the hinder parts of the Thighs and Legs by a fire morning and night. 'Tis a wonderful strengthener of the Legs. I have cured a child in three months with the bare using of it, after it had been given over by an Eminent Physician that had it in hand three years, and at last said, *it would never be able to go in this world.* This Ointment has a wonderful Vertue in asswaging the hardness of Breasts, or curdling of the Milk, if ye add to every ounce of it two Drams of *Sperma Cæti*. I anoint 'em with it twice a day, and draw the Nipple very well, and meet with extraordinary success in it. For sore Nipples it is incomparable; Dry the Nipple with a Rag, before ye anoint; and after anointing, keep the Rag close to the Nipple.

Whilst I am discoursing of Young Children, I'll take occasion to communicate to you the Composition of another Ointment that is of extraordinary Service in healing all manner of out-breakings in
chil-

childrens Faces or Heads. The Composition is this.

Take the Fat End of the best Breast of Mutton you can get, spit it and roast it; all the while it is at the fire, baste it extraordinary well with Tar; and put one ounce of Cinamon, and half an ounce of Cloves grossly powder'd, into the Dripping-Pan; so let it drop on the Pouders while it roasts. Let it stand all night, the next day strain it out into a Pot for use. And withal, give the child every day of the Syrup of Rhubarb in Drink or Broth, with Syrup of Violets.

The Woman that observes these Rules, and manages her Infants neatly, is in a fair way of having Lusty Children.

Some Women are over-careless in not giving the child to suck when it needs it (though by the bye, 'tis as great a Fault to over-suckle a child, and choak it with crude raw humours, that undigested Milk must needs produce.) They'll take occasion, when the child is disorder'd, to squeeze a drop or two out of their Breasts, and cry, *Look ye, the Child cares not for sucking.* A careful and observing Mother ought to pry into these Abuses;

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which

which are by so much of the deeper dye, as they are committed against an innocent Babe. It looks so brutish and unchristian like, to be slack in a duty of this Nature, that 'tis highly unsufferable, if not unpardonable.

'Tis the Duty of Nurses to read the Holy Scriptures for their instruction, in what they ought to do either in reference to God, or their Neighbour, the Family they live in, or the Child they have in charge. They ought to keep good hours, and be of an even unmuddled temper, otherwise they corrupt and pervert their Milk by the boyling and ferment of any passion they're liable to. A froward Woman is the worst qualified Woman in the World for a Nurse; she is generally ill inclin'd, never easy but after mischief, like the foaming of the Sea in a storm, never at rest till a wrack appear. Such as can govern and bridle their own passions, and move with an equal steady temper, are justly entitled to a preference upon this score; and seem to be much allied to Heaven it self; whilst Pride, Envy, Malice and Vexation of Spirit, are natural and fit Guests for Hell. The Apostle observes that such as will not be govern'd, nor controul their undutiful, envious and spiteful

spiteful humours, the Spirit of the Air watches for their Souls; and then what revenge have they when humbled into the Pit of Sorrow, or what satisfaction for their Lustful raving desires? Whereas the Complaisant easy temper entails Joy and Satisfaction to its owner, both in the Conversation of this World, and in the well grounded hopes of a future Felicity. May we never be at rest, till we conquer and overcome all our confus'd and impious passions, that murder the Education of Children, both in the Persons of Parents and Nurses. The *Savage*st of Beasts are never hurried with such Passion as to relent in their care and tenderness towards their young; which may serve to reproach and condemn all Parents or Nurses, that are at any time liable to such unnatural excesses, as to forget their Infants.

And while I am speaking of the Duty of Nurses, I may be allow'd to include Parents, since they are the Nurses nature at first design'd, before our hireling Hackney method obtain'd. Nor do I think my self much mistaken when I affirm that no Passion, Desire, nor any other irregular humour ought to Anticipate the Duty

Duty of Parents to their Children. How far short many Women come of this Rule, in denying to nourish and suckle their own Children, I leave 'em selves to Judge. Indeed the case is alter'd, when Sicknes, Weakness, or any natural Impediment lies in the way, for nature ought to be obey'd and follow'd, not forc'd. But if her Health, abundance of Milk and other favourable Circumstances, do all Counsel her to suckle her own Child; Methinks she neither weighs the Dictates of her own Conscience, nor the infinite advantages would redound to her poor child, that would be guilty of such an omission. 'Tis both unjustifiable and horrid, that Christians should make the good and benefit of their children truckle to their own sloth and niceness. Doubtless, if Nature had not oblig'd 'em with stronger Tyés, such Women would have declin'd carrying and nourishing their Children in their Wombs. I think I do not stretch the Parallel a bit, when I account it as unnatural for a woman, fit for suckling, to deny her Milk for nourishment to her child, till it be able to digest other Food; as it would be to decline nourishing it in the Womb, supposing Nature had left a Possibility of avoiding it. The child

child is by Nature equally entitled to both. *Solomon*, when speaking of his Brother, he does not say, *He that lay in the same Womb with me*, but *he that suck'd the Breasts of my Mother*. Had he liv'd in this Age, he had been oblig'd to forge another Character for a Brother.

Besides this early care of nourishing their bodies, in a discreet, cleanly, regular manner, there is yet another Duty incumbent upon Nurses (or rather Parents, if ye will) which requires almost as early a Commencement as t'other, *viz.* The care of their Souls. The first step of it is to initiate them in the Religion of their Fathers by the Sacrament of Baptism, a Duty now a-days too much neglected and slighted. The Life of so tender a Creature is but a blast, and in danger of being gone every moment, by reason of the infinite dangers, it is obnoxious to, which adult People are not troubled with; Doubtless therefore 'tis a superlative Crime either in Minister or Parent to be backward in so necessary a thing; not that I think we are to despair of Gods Mercy to poor Children that dye without Baptism; but that I esteem it a considerable advantage, which Parents unjustly deny them. Baptism is the *La-*

ure of Regeneration, which contributes to the washing away and cleansing us from the innate Affections and Propensions to do Evil, that have stuck to our Race ever since our Common Mother's Converse with the Serpent; and 'twere well for us all that we were more sensible of the use and obligation of our Baptismal Vows. The just sense of that would make us more active in reforming our own Lives, and in forming those of our children. They ought to be early acquainted with the Principles of our Religion; and while they are not capable to understand, they come under obligations by their Baptism, tho' they are not sensible of it: And 'tis the Parents Duty to see them put their Baptismal Vows in Practice. As soon as they are capable to know, they ought to be well and carefully instructed in their Religion; *A child ought to be train'd up when young in the way he should go,* according to the Wise Mans advice; that he may not be carried away with every pretended new Religion, which is like a gay Ribbon fine in its Colours, till the Air have made it fade. The Propagaters of new Doctrines use all possible Intrigues to duckoy a child into their Communion, they have Publick Shops of Envy and Interest, where they
decry

decry all the World but themselves, and rail against Monarchy and Magistracy; which is a very agreeable sound to unruly Tempers that hate to be Curb'd. They are like a Jaded Horse that shews his Teeth, and kicks and spurns and frets at the spurs of his Rider. They're daily firing *Granado's* against the Catholick Church of *England*, under the pretence of greater Purity of Doctrine and Sanctity of Life. They gnaw at her Pillars, till their Teeth look black bursting with Envy and Malice, that fully's and imbitters their very Countenances; just like a Confectioners Boy not half out of his time, that by idly devouring his Masters Sugar, comes to have his Teeth rot out of his Head, and to grin at his former Folly; bearing in his Nauseous Phiz the solid marks of his Crime.

But we have the word of a great Man for it, that the Church is built upon *Zion*, which cannot be moved by a stiff-neck'd People. God is engaged on her behalf, and besides the secular Power stands by her side; God has been graciously pleas'd to put it into the Hearts of the great Assemblies of the Representatives of the Nation, to advance their Country's good by Espousing her Interest, preserving her Peace, -

Peace, and defending her Privileges and Immunities, against the assaults of selfish and malicious Men, who by their Scully pretences to Religion and Probity of Life; would endeavour to shake her everlasting Foundation. A parcel of narrow Soul'd peevish Creatures that are strangers to the Liberty and Freedom of a Christian State. Charity, Forbearance and Condescension are by us reckon'd the Life of Christianity; but they think nothing of that matter. To be Hospitable to the Indigent Neighbours, and to receive the wayfaring Man with Chearfulness and Civility, to open their Bosom unto all, is the Character of the Charitable Church of *England*; but they on the contrary wrap up their Talent for their own selfish ends, and can think of no good but what centers in their own narrow sphere.

I mention this sectary way of Rolling from Opinion to Opinion, and Hotly Damning all who are not of the Fraternity they've embarqu'd into, because I take their way of Demeanor to be influence on the complexions of their bodies. The continued Rage and Bitterness of unchristian Zeal that attends 'em, does insensibly sharpen the humors, and exhaust the Balmy softer Particles of their Blood
and

and Spirits. And if Parents were careful, in Nursing their children, to fortifie and arm them against their temptations and snares, we should not be so much pester'd with 'em.

In the next place, to secure children from Vanity and Vice, its natural consequence, is the best way to preserve their healths, tho generally neglected. Vanity is now a-days like *Rome's* Eagles, at the Meridian of their Power, that carry'd conquest in their Wings, to all places whither they pleas'd to resort. I believe I may safely say, that the bulk of our English Vices are owing to a Foreign Vanity crept in amongst us of late. What Diviner (if any such there be) could have foreseen that Foreign Vices would have reach'd our once sacred Groves, the quiet and innocent Récesses of the Country (not to speak of the City?) The Gentleman now hath chang'd the Plough and Cart for a gilded Coach, and a numerous train of Pimps, and Whore-setters for Attendants. A Gentleman that knows (perhaps very early) that he is to Heir an Estate, thinks 'tis but washing the *Ethiopian*, for him to accomplish and improve himself by Books, or the other solitary

litary companions of a Country-Life : No, he must come to Town, and there cram his Brain with the sturdy Notions and Maxims that prevail for the time. He goes to visit a Lady of Quality, that is ready to receive him, well dress'd, and furnish'd out with borrow'd Weeds : She has her Lodgings in some Modish Place, fit to entertain a Gentleman in ; there he spends his time, and pays soundly for his Familiarity, and is clapp'd into the Bargain : After having cloy'd his puny stomach, he sneaks away privily, in a Stage-Coach, to his house in the Country; there he murders the Vertuous Womb of his Dear Lady, and darts into the Royal Arch, his contagious, loathsome Sperm, which is innocently receiv'd, and hugg'd in the crown'd Act of Conception. Thus he's guilty of the Blood of his Family, Ruins his Lady, makes his Posterity a puny, sickly, miserable Crew ; and to crown all, expires his last, from a Bed of Rotteness and Disgrace. Thus it is that one vain desire, one minute of mistaken pleasure, fills a whole Family with Misery and Ruine.

In fine, all the Transactions of this foolish and wicked world, create the most unpleasing, cutting Reflections that can enter

enter into the mind of any thinking man. They are so variously wicked, that *Proteus* like they change shapes every Day; and modishness is look'd upon in vice as well as other things. Tho' they resemble the great *Machines* of Heaven and Earth in their motion and volubility, yet not in their regularity; for the Sun riseth in the *East* at Morn, visits the *South* by Noon, and maketh the *West* his Bed, without chopping or changing.

The Moon swerveth not from her appointed limits, she observes her times of change, and regularly influences the Sea; And in a word the whole off-spring of Nature moveth as at first; but only that Monster Man, the partaker of a Heavenly Soul, and design'd Master of all, lives in opposition to all Laws and Sanctions either of God or Nature. Did not heaven deal mercifully with us, in stretching out a Staff softer than a Rod, in courting us with Balmy persuasives, and delaying to execute Justice. To be sure, our World had many Centuries of Years ago, been past the Frontiers, where now it stands tottering, and immers'd in the very Centre of the Valley of Tears and Death. Though the sad Effects of A-

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dam's Fate are deriv'd to all the deprav'd Species, yet they add to that guilt by parallel habits of their own minding, which change the whole Mass of our Nature, and set 'em in a Diametrical opposition to all that is called Good. All which is too too evident in the Manners and Actions of our Children and Youth. They'll obey no Parent but the Flesh, and hug no Brother but a Son of *Belial*, they know no Friend but the unrighteous *Mammon*, and keep aloof from no Enemies but those that wish 'em best.

Now since Cases stand so, where can banish'd Vertue plant its Feet but on the bottom of a good discreet Education; or who shall be able to withstand the doughty Champions of Vice, but such as have maintain'd the warfare from their Mothers Womb? Would ye have your Sons healthy and strong, not weakned by Vice, nor rotten through prevailing Corruption, pray inure 'em in their tender years to a governable Disposition, by regulating their Food, Diet, and other Concerns, not by their own Appetites, but by the measures of Discretion and Wisdom; thus, being early acquainted with Controulment, they shall not think it strange, when

when of riper years, to deny themselves their vicious Inclinations. But above all, endeavour to choak in 'em the least Seeds of Vanity, Affectation, or Self-Conceit, which are all twins of the same Mother, that conspire together to be the Bane of all Goodness or Improvement. and the Fertile Source of an infinite number of Vices. Girls are most liable to be tainted with them, they are generally possess'd with such an over-grown Opinion of their own Endowments, that they long to display their Cabinet; they know no inward Enjoyment of Thought, Wit, or Wisdom, but what lies in communicating the same upon all Occasions. As soon as they've attain'd to the use of their Organs of Speech, the first word they utter after *Dad* and *Mam* is *Husband*; who from that time reigns in their Thoughts so much, that they make it their chief business to project for the having of him. This eternal Rack of Thought attended with Passion and Eagerness, diverts 'em from nobler Objects, and proves the bane of their Growth and Health, in exhausting the Spirits that should have waited upon their Natural and Animal Functions; and 'tis ten to one but it betrays her to an untimely indiscreet Marriage, to the ruine of her

self and Posterity, (if any she have.)
Or if her Stars prove unkind in baulking
her Fancy, she casts about and plyes where
she can ; she uses all the Stratagems of
Cunning to Duckoy a Lover ; scarce
any of 'em, how fair so ever, but is guilty
of the little innocent Frauds of a Patch
and a Wash, hoping from them for greater
accessions of Beauty, which they imagine
they have in a great measure obtain'd.
The chaste *Lucretia* did not take such pains
to captivate Men, but on the contrary by
her Resolution and Vertue rais'd to her
self a deathless Monument ; and *Judith*
in sacred Writ has immortalis'd her Fame
by such noble Vertues as they despise.
'Tis undoubtedly an infinite loss to the
Nation, that the fair Sex should be so
byass'd and perverted, considering what
an Ascendant they have over the Minds of
Men, by vertue of their Natural Charms,
though the Artificial were laid aside ; especially
here in *England*, where Beauty
seems to have plac'd her Throne. To do
them Justice, they are of an ingenious
clear Complexion, if they do not spoyle
themselves with irregular Appetites, and
tipling at strong Waters. They seem to
stand in the middle betwixt two Extremes ;
those to the Southward are swarthy

thy and black ; those to the Northward Masculine and clumsely built. They carry an Air of Freedom and Disengagement in their Faces, which seems to be in a great measure owing to the liberty of Discourse and Conversation we allow 'em, which the Eastern Women are unjustly depriv'd of, though both God and Nature have fairly entitl'd 'em to it. I never could understand where the Policy of blocking up Women could lye ; for 'tis impossible they should ever become more Vertuous for being confin'd to the Melancholly of a Cloyster or Seraglio. On the contrary, in order to sooth their Melancholly Hours, they must indulge and encourage loose Thoughts, as being the most divertive, and privately seek for the Satisfaction that they dare not own in Publick ; for the being oblig'd to dissemble and conceal any Intrigue for Love does but make the warm Guest welcomer.

But now I think on't, while I am discoursing of the Education of Girls and young Women, it wou'd not be improper to take notice of the Grand Concern of Matrimony ; which Parents are oblig'd to take care of, in its proper season. Matrimony is in many Cases conducive to

the Health of Women; and 'tis pity that either negligence of Friends, or bad Fortune should put a Woman to the Dilemma of either impairing her Health by denying her self the natural Priviledge of enjoying Man, or expose her self in a disallowable manner. Wherefore I would advise all Parents to provide Husbands for their Daughters, and to qualifie them for proving good Wives; because Marriage is a business of extreme Consequence, 'tis the Gordian Knot which no *Alexander* can cut. By this a Man establishes either his Happiness or Misery during Life. If my Friend prove false, I can make a league with another; if my Servant be unfaithful, I can change him; but though my Wife prove so, she must remain mine. If she prove Vertuous and Good, she adds Blessings and Comfort to all her Husband's Undertakings; she presents him with fair and well bred Children to adorn his Table, and support his old Age; She gives her King Loyal Subjects, and her Country good & just Patriots. In her Beloved's Absence she shuts her Gates to all Forreigners, and upon his return Caresses him with chaste Embraces; her Breasts receive his Cares, and her Lips drop Joy and Comfort. The Woman

man that behaves her self after this manner, gives loud Instances of the Justice her Parents did her in a Vertuous Education. Let her marry one of the same Faith and Worship with her self, to prevent all Domestick Jarrs; Mutual Consent and Agreement are the greatest encouragements of Vertue and Goodness; for when the Society is agreeable, Vertue is mutually advanced and improv'd. It becomes stale and musty in a solitary Breast; but the advantage of Society keeps it fresh & in Vigour: It gives occasion for displaying a great many sociable Vertues, which otherwise would be condemn'd to lye dormant; and adds a lustre and external Glory which recommends it to the World with a more engaging Air. When I reflect upon what Mr. Cowley said of *Verse* with reference to *Vertue*; I think it not unapplicable to Company and Society. His admirable words are these;

*Not Winds to Voyagers at Sea,
Nor Showers to Earth more necessary be,
Heavens Vital Seed cast on the Womb of Earth,
To give the fruitful Year a Birth;
Than Verse to Vertue which can do
The Midwife's Office, and the Nurse's too;*

*It feeds it strongly, and it cloaths it gay,
 And when it dies with comely Pride,
 Embalms it, and erects it a Pyramid
 That never will decay,
 Till Heaven it self shall melt away,
 And nought behind it stay.*

I need to stay to make the Application. I hope none will deny that *Society* is useful for feeding, cloathing, defending, and propagating Vertue, as much as *Verse*. And yet we see how little sensible some People are of this, that confine their Women to Retirements, and solitary Abodes, under the serious pretence of Religion and a severe Life. I am very far from thinking that Religion requires any such solitary Confinements; a fellow Traveller makes the Journey to Heaven easie and pleasant; Company sweetens all the bitterness of Earthly Crosses, and inspires a mutual Courage and Resolution, especially when the Companions are such as are tyed and united to one another with the strictest bonds of Love and Affection. God thought Man unfit for his paradisaical State, till he gave him a help correspondent to his Affections, and a fit Object for him to converse with. For this Cause was she created out of himself, to endear
 her

her more to him. And if 'twas so necessary in *Adam's* Case, what must it be in ours? He was made Lord over all Creatures, and received of them his due Tribute of Submission and Obedience, without the least fear of Rebellion: This Imperial Residence was in a place that afforded all things for his Pleasure, and seem'd to contain an Abridgment and Quintessence of all the natural product of the Earth, as he himself was of the Universe. And as he had whereupon to feed plentifully, so his Appetite was regular and needed no Curb, no Companion to mind him of his Excess, or to assist him when oppress'd. Doubtless, fallen Man that wants all the Advantages he enjoy'd, and is obnoxious to all the Inconveniences that his State could not admit of, must needs think that the necessity and fitness of having a Helpmeet for him, is greater on his side than on *Adam's*.

To return to the Education of Children when very young, they ought to be fed (I say) with simple and easie Fare, such as wou'd not burthen their Stomachs. Varieties hurt 'em, and do but cloy. 'Twould not be amiss if they were brought up a little hardily: An over delicate Nurse makes

makes a tender puny Child, and forward and disorderly to boot.

He who of all Men living was the most wisely brought up, was inur'd from his very Birth to Cold, and all the occasional Variations of the Air: His first Bed was cold Earth, his Apparel Coarse and Scanty, and a few days after he was carried to Egypt, a place very hot. His Meat was very offensive, as the Prophet *Isaiah* saith, *He shall eat Butter and Honey, that he may know to eschew Evil, and choose the Good.* Though he was very God; yet being also Man, he omitted not such natural Remedies as are, and ought to be used by the rest of the Sons of Men. Where he left the ordinary course of Nature, and made use of a supernatural Power, the Scripture is particular in distinguishing that from his natural Actions. As in the Case of his miraculous Conception, *Isaiah* 7. 14. *Therefore the Lord himself shall give a sign; behold a Virgin shall conceive, and bear a Son, and shall call his Name Emmanuel.* And *Moses* acquainted the World with the same, under the Notion of a Miracle. And *Luke* 5. *All things are possible to God, as the Angel told the Virgin.* — For lo, as soon as the Voice of

of thy Salutation sounded in my Ears, the Babe leap'd in my Womb for joy, — And Mary said, My Soul doth magnifie the Lord. Now his supernatural Conception did not exempt him from such natural Infirmities as we are liable to, which were wisely provided against in such a manner as ought to serve us for an Example, Rom. 1. v. 3. *Equal with God, made of the Seed of David, according to the Flesh*, Phil 2. *He was found in fashion as a Man*. Heb. 2. 16. *For verily he took not on him the Nature of Angels, but he took on him the Seed of Abraham*. And his Birth it self was in every thing Parallel to that of an ordinary Mans. His Mother was not exempted from the general Punishment, Gen 3. 16, *I will greatly multiply thy Sorrow, in Sorrow thou shalt bring forth Children*: And David his Type and Personater says, Psal. 139. *For thou hast possess'd my Veins, thou hast covered me in my Mothers Womb. I will praise thee, for I am fearfully and wonderfully made; Marvellous are thy Works, and that my Soul knoweth right well. My Substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the Earth*. All these Expressions are equally applicable to David that personates our Saviour, or to Christ himself the *Antitype*. I

I should not have mention'd the Birth of our Saviour, but that I lately met with a lewd Man that kept Libertin and Atheistical Company, (he was a Nurser's Husband) who would needs deny that our Saviour's Education and manner of Living was any convenient Subject of Imitation for us, in regulating the Diet and Nourishment of our Children.

'Tis incredible what Wickedness Nurses are guilty of, in pampering and stuffing Children, to make 'em look full and bloated, which not only fills and loads the Child with noxious Humours, the natural Source of Chronical Distempers, but overwhelms the Spirits, keeps the more active Principle at under, fixes such heavy Loads and Weights upon the Wheels of Understanding, that they move but slowly, and are unfit for any thing that is subtle or fine, or requires poring and penetration; they are fit for nothing but what's as gross and material as their own tough Humours. Nor does their Understanding only suffer, but the Will also, the Affections, Passions and Humours of the Mind. They become as stiff and obstinate in their Wills, as the thick slimy Humours within 'em are un-
pliable.

pliable. They are not capable of any Inclinations but what are Sensual and Gross ; 'tis as impossible for them to soar after a lofty and Noble Object, as for a stone to move upwards ; yet put them out of their Element when ye lay before them any thing spiritual and abstracted ; that they cannot away with, it grates disagreeably upon their lazy senses : They only Love and Covet what is low, mean and Earthy, and all of a peice with their own coarse constitution.

'Twere better for our Nurses therefore to imitate the Education of our Blessed Saviour, to inure their Children to endure Cold, Wet, or other inconveniences, that they may damage 'em less when they grow older. How many Men and Women dye by having been expos'd to Cold or Wet ; which could not have been of any great consequence, had they been acquainted with the like in their Younger Years : Or by the sudden changes of Cold and Heat, which we see was Wisely prevented in the Conduct of our Saviour's Infancy.

In like manner their Fare ought to be simple, easy and moderate, both to prevent the inconveniencies already mentioned, and to secure 'em from danger of Death, if ever they should happen to be stinted to short Commons, or be oblig'd to eat sorry Food.

Who accustom not their Children to this manner of Restraint in their natural Demands, will never be able to confine 'em to Vertue and Goodness in other things. Their Minds that are accustom'd to have all their Natural sway in Eating and Drinking, will be expecting the same in every thing else; and so will not be easily controul'd by Parents, or perswaded to curb their Natural Vicious Inclinations.

Nurses do not think that they are the Causes of all the Curses entail'd upon disobedient stubborn Children, *Prov. 24. Hearken to thy Father that begat thee, and despise not thy Mother when she is old.* This was the Exhortation of the same Wise Man as threatens, *Prov. 3. 17. The Eye that mocketh his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it*

and Duty of a Nurse. IIII

it out, and the Young Eagles shall eat it. *Exod. 21. 17. He that curses Father or Mother, let him die the Death.* *Numb. 30, 5. The Maid that had made a Vow, was not suffered to perform it, without the consent of her Parents.* If our Nurses were more careful in feeding the Children, then we should have 'em more obedient, pliable and sweet temper'd than now they are ; more inclinable to Love their Neighbours (which is one half of all their duty) more easy and manageable in their Moral and Religious concerns. But while they continue in their heavy, dull, phlegmatick course, we are to expect nothing but sower, unactive, ill temper'd Children. I shall only recommend to them the saying of a Wise Man, *Prov. 22. 6. Train up a Child in the way he should go ; to fear the Lord, and keep his Commandments.*

F I N I S.

Love Love for ever
The most precious
overtaken off that time
Mary Rees her book
Morgan Rees his
Gwendolyn Rees her
Margaret Rees her book
Coete Rees her book
W^m Rees his book
David Rees his book

William Rees
his Book from Birn
Newcastle

David Rees

the son of Morgan Rees
by Catharine is Wife
April the 18th

My Son

Rees
the son of Morgan Rees
by Catharine is Wife
was Born August 11th
in the year of our
Lord 18th

William
Rees

Wm

